INTRODUCTION

ASSIN-TWIFO RESEARCH PROJECT

In June, 1967, I was approached by the Institute of African Studies to help in organising a Seminar on the collection of Oral Traditions for a group of Graduate Students from Northwestern University in the United States and their counterparts from the University of Ghana. After about two weeks orientation at Legon, we went to Assin and Twifo for practical work.

My choice of district was dictated by the fact that I consider the area a logical extension of the research in Adanse which I undertook in 1965. For the historian interested in the Akan speaking area, Adansi Assin, Twifo and Denkyira are of great significance. This area is supposed to be the craddle of the Akan from where many of the rulers of the forest states trace their origins. Indeed in the Akan view it was "here that God first created the world".[1] In short, it was the centre of diffusion of Akan cultural and political institutions throughout the forest states.[2]

In the documentary sources this was the area in which the early Europeans showed keen interest. This area is known in the records as Akani (Arcany). It was said to have been a very powerful state and rich in gold. Although the evidence suggests that there was no single Akan state as such but only a confederation of semi-independent states, nevertheless these states together weilded sufficient power which was felt by the Europeans at the Coast. This was because they not only controlled the prosperous gold mine of modern Asante but lying athwart the main

---

1. C.C. Reindorf: The history of the Gold Coast and Asante.
2. A. Boahen : The Origins of the Akan. Ghana Notes and Queries Vol. 9, 1966.

trade route between the coast and the area north of the River Pra, their activities could affect the European trade for better or for worse.

Later in the seventeenth century when larger states came to be formed, there was a lot of movements from Adanse and Denkyira into Assin and Twifo. The wars of expansion of Denkyira and Asante kept moving people southwards across the Pra to the south. ~~Most of the people established themselves.~~

The research in Assin in particular was interesting in many respects. Among other things it revealed the various stages in the peopling of the area. In Assin one may distinguish three main phases of settlement. The first settlers, who claim to be the indigenes are the Etsi. But they were concentrated mainly in the south and in Konkom Forest to the south west. Politically they lived in little independent settlements under lineage heads. The most powerful being the Etsi of Bosomadwe and Andoe. To the north along the Pra was another group of people who are related to the Etsi; the Akoti. Their most important towns are Akropong Wurakese and Akenkasu.

The first wave of migrants are the people of Juaso who are known as the Akosontri. They appear to have moved from the Asante Akyem area some time in the seventeenth century.

It was however the rise and expansion of Asante which led to the rapid peopling of Assin. Throughout the eighteenth and nineteenth centuries waves of migrants, escaping from Asante kept coming into Assin. They were either led or attracted by one or the other of the two Amanhene (Paramount Chiefs). Tsibu of Attendansu and Nkyi of Apemanim. These migrations continued well into the nineteenth century. The last phase coming on in the 1880s.

Although there are two Paramount Chiefs, there appears to be no clear cut boundaries deliniting the territories of the Chiefs. Apemanim and Attendansu towns are interspersed in between one another especially along the Kumasi-Cape Coast road.

Of the two states the evidence suggests that Attandansu was much more powerful when it migrated from Asante. This is seen from the fact that it has a larger number of towns as compared with Apemanim. Unlike the Apemanim Chief who owns no land south of the Pra but depends on his Adontenhene, the Andoe Chief, for all the land, the Attandansu succeeded in subduing the Etsi of Bosomadwe and took away much of their land. The vast Konkom forest came under the control of the Attandansu, whereas most of the towns of Apemanim have their land in Adanse beyond the Pra. Politically Assin served as a buffer state between Asante and Fante and suffered devastation at the hands of both.

Economically, the Assin played an important role as middle traders. Some of them established themselves around the European forts and weilded a good deal of commercial power from the 17th to the 19th centuries. They may be termed the Hausa of Ghana for they were known to have travelled to places as far north as Begho, Caliga and Bontuku to sell salt and kola nuts and in turn to buy cotton and other cloths from the north.

Compared with Assin, Twifo did not gain much from the migration from beyond the Pra. The fall of Denkyira diverted much of the trade route to the east, through Assin. The evidence here suggests that Twifo suffered from a lot of depopulation in the seventeenth century. At the moment it has only three rather sparsely populated towns, Homang, Mampong and Prasu. Much of its land beyond the Pra are now under the Mokwahene who claims to have been the head of the Etsi in the area.

It must be pointed out that these are the field notes of the research which have not been processed. It is in both Twi and English for those who will want to work in both languages. I conducted all the interviews in Twi but my team of able students helped in the transcription and the translation of the materials. I am most grateful to them for the intelligent and willing assistance they gave me. The team was composed of the following students:

Northwestern University:

1. Charles W. Berberich
2. Ibrahim K. Sundiata

University of Ghana:

3. Felix A. Boateng
4. Emmanuel Kwesi-Amuah.

S.B. Boakye of Achimota School, our Research Assistant was most helpful.

K. Yeboa-Daaku
1967.

ASSIN ATTANDANSU TRADITIONAL AREA

ASSIN FAITE-NYANKUMASI

Nana Tsibu Ahenkan (the first of chiefs) come and drink.

" Tsibu Kuma (the younger) here is yours,

" Tsibu Kwabena come for yours,

" Tsibu Kontonkyo here is your drink,

" Asare Afutu, Afutu Berempong come and drink,

" Kwaku Asare here is yours,

" Tsibu Akramfoo this is your drink,

" Siwa Asare come for your drink,

" Kwaku Asare Diamin come and drink,

" Afrane Parebo come for yours,

" Gyankwantwi Kyerempa come and drink,

If I have called on you today it is because we've got visitors who've come to listen to and record our history, etc. etc. .....

And now I call upon you the queen-mothers, you without whom there will be no nation.

Nana Akua Nimi, come and get your drink,

" Ama Twoobaa, here is yours,

" Akua Attaah, come and drink,

" Ama Asante, here is your drink,

" Tenya Adwoa, yours is here,

Nana Kyirebuaah, come for yours,

" Ama Tachiwaa come for yours,

" Pregyaa Adwoa yours is here,

" Obrekuaa come and get yours,

" Akosua Aku yours,

" Gyamfuah yours is here,

" Ama Koi come for yours,

" Ama Dankwaa here for yours,

" Abenaa Konadu yours is here,

If I have called upon you today, it is not for nothing but to aid us to give correct information etc. etc. etc.

Nana Bosompra yours,

Nana Nketia

All of you now drink.

Q: What is the ruling clan in this town?

A: Asenee.

Q: Where did they come from?

A: Amakom in Ashanti.

Q: Did they also come from Dompoasi in Akansi?

A: Yes.

Q: What other clans are here in this town?

A: Asona, Ayoko, Koona, Agona, Aduana,

Q: What response is given when an Asenee man greets somebody?

A: "Yaa Aduna"

Q: Where did your ancestores come from to settle here?

A: They came from Anakom.

Q: Why did they move down here?

A: There was too much warfare in which we were involved. We formed the Adonten guard of the Asantehene so as soon as there was a war he would call on us to go and fight.

Q: Do you remember the war during which your ancestores moved out?

A: Yes it was during the Bande War.

Q: Where did they stop for rest before finally getting here?

A: From Anakom we came to Dompoase from there we came to Ninicso and then to Tenemanso .. ..

Int. Atenesu !

A: Attensu Akropong from where we came to Tenemanso before finally coming to Nyankumasi here.

Q: Why is the State called Attandensu?

A: During the reign of one of our chiefs it was found that the state had been decreasing in population. He thus went to the river Tano to consult the Tano fetish. He was instructed to place some of the water in a pot and a forked branch of the "Nyeno" tree in the main street of his town. Thus by a corruption of the words "Tano nsu", (Water of the Tano) we got Attandensu.

Q: Who was the chief who led the people here from Anakom?

A: He was called Nana Tsibu Korobene.

Q: When they got to this area whom did they meet?

A: They met the Etis.

Q: What are some of the Eti towns and who were the Etis?

A: The Etis are those who were already settled here.

Q: They are Akrampa and Bosomadwe.

Q: Is Gyakoo Eti?

A: No.

Q: What about Tomfokro?

A: For that we can say nothing about it. Patasi is also Eti.

Q: Are they still towns where one can find people?

A: Only Akrampa and Bosomadwe are now peopled.

Q: How did Attendansu become Omanhene?

A: When the various towns moved here we came together and made one the "Omanhene" (Overlord).

Q: Did you defeat the Etis in a war and as a result they became subject to you?

A: When we came we were in a greater number.

Q: Which states share boundaries with the Attendansu state?

A: The Aborns and Denkyira as well as Adansi and Twifu. There is also Kwamankese, Abendzi and Apemanim.

Q: Isn't there any boundary with the Akims?

A: In the old days we had one with the Akim Abuakwas?

Q: One baffling thing to any stranger is the land distribution among the Apemanims and Attendansus. For instance, from there to Manso is Apemanim while from Manso to Fosu is Attendansu and yet up to Assin Nyankumasi it is Apemanim?

A: You see Otibu first arrived before Nana Nkyi later arrived. Since they were brothers they both stayed at one place but the Attendansus being in greater numbers found the land too small to contain them and hence moved to this site.

Q: Are they therefore brothers?

A: Yes, brothers.

Q: Why is the land called Assin?

A: That was because the ruling family belonged to the Asenee clan and thus from constant application of Asenee, Asenee, It finally became corruptedto Assin.

Q: Can you remember the names of all the chiefs who've been on the stool up to the present?

A: Nana Tsibu Abankoro.

Nana Tsibu Kontonkyen.

Nana Aputae Asare.

Nana Tsibu Korobanna.

Nana Oduro Tsibu Asare.

Nana Amankra Futu.

Nana Tsibu Kwa' Asare Odiani.

Nana Afrane Ampabo.

Nana Tsibu Darko.

These died on the stool. The following were destooled

Nana Ama Denkwaaba Tsibu.

Nana Kwasi Agyei.

Nana Kwame Apogya.

Nana Otibu Mensah.

Nana Kotroka.

Nana Dei Yaw.

The Tsibu was attached to the name of any body who was enstooled.

Q: Were the chiefs all called Tsibu then?

A: Yes, they were all Tsibus.

Q: Did any of these chief acquire an appelation during a war?

A: Otsibu Korobene earned his appelation during the Bonda War.

Q: Why did he go to this war? Did he fight for the Ashantis? Were you still in Ashanti?

A: Yes we were still in Ashanti.

Q: What is the main Oath used in this town?

A: It is "Meka Kwasiada ne Senan" (I call on the Oath "Sunday and the Assin Nation)

Q: Which Sunday was used as the Oath?

A: The "Kwasiada" (Sunday) part of the oath was already in use. The "Senan" part was added during the Frempong Manso War.

Which War?

A: The war between Nana Frempong Manso of Akim Kotoku and the Akwamuhene.

Q: Why did the Assins go to aid Nana Frempong Manso?

A: When Frempong Manso went to fight the Akwamus he found he was being defeated and so sought the help of our great chief whence he became victorious.

Q: What war was that?

A: The Akwamu War.

Q: What are the lesser stools attached to the Omanhene to help with the administration of the state?

A: They are Gyaase - Apoabeng.
Benkum - Fosu
Adonten - Enyiresi.
Kyidom - Abease.
Ankobea - Kyinaso.
Apagya - Tonfokro.

Q: What is the main fetish in the state?

A: He is called "Bosomfoo". There is also "TUTU AMPENA BOA". There are two.

Q: The latter is the war god.

A: Yes.

Q: What about the former?

A: He guards the State.

Q: How did Tutu and Bosomfoo become the state fetishes?

A: Tutu was brought from Ashanti. When we got to the thick forests, Bosomfoo was acquired.

Q: What festival does the Omanhene celebrate?

A: We celebrate the "OD IRA" which we call "TUTU".

Q: How are they celebrated?

A: The seven sub-chiefs first arrive. Later on the Gyease group arrives. At about four to five o'clock the drums are beaten when the whole nation turns up. The horns are sounded and on Sunday the Omanhene is carried in a palanquin.

Q: How is the state drum beaten?

A: Thus "Otibu - koro - bana - koro - bana - koro - bana". (Otibu went to Banda).
It is still there. There is also the "NKULIRI" drum.

Q: How is the horn sounded?

A: There are many of them. One sounds thus:
"Wahunu-amane-papampa, wahunu-amane-papampa".
(You've suffered a lot). That is the first one.

Q: What about the second one?

A: "Dee-oyee-me, dee-oyee-me, debi-meye-me-bi a-a m. "(I shall retaliate on the one who put this evil on me). That is the second one.

A: "Pentem prem,-pentempren,-beturi - sono - o beturi - soro -a-mone") (Pentempren, pentempren, Can you swallow an elephant can you swallow an elephant).

Q: Is there any "Asafo" or "Apagya" company?

A: Apagya is at Tunfokro.

Q: What is the job of the Apagya Company?

A: The "Apagya" is the company brought by Nana Tsibu from Ashanti. Any time there was to a meeting involving, the Left,-Right-, Gyaase guards and the left, the Apagya is always the first on the scene. If the nation is involved in a migration the Apagya leads them.

NB. (There is an Apagya song on tape. Its Twi transcription is available).

Q: If any one defaulted on Oath what was done to him?

A: In the old days he was decapitated.

Q: In those days when wars were very constant how did the Omanhene get people to fight for him?

A: Those who fought were the able bodied amongst his people. In case of war he sent for his sub chiefs, Asakobea, Left,-Right-guards etc.

Q: That meant he sent for them and they then came?

A: Yes. he would send a linguist to say Kosu to tell them to come, to Gyakae to bring those there. These would then come to fight.

Q: What did the Omanhene supply towards the war effort?

A: When we arrived after being called he would supply the chiefs with ammunition for distribution to the warriors as well as an amount of say four peredwans (£32) for feeding them?

Q: How did the chief obtain money to buy these things and to feed the armies?

A: In those days we mined for gold.

Q: Could every person go to dig for gold?

A: In those days when a person was enstooled he was said to be "bedi gdoo", be put in a position of luxury.
Thus he could send his subjects say Cyanse to go and mine for him.

Q: What about a stranger who came to mine on this land?

A: The money was taken by the chief and a part given to him.

Q: Did the chief have to buy only the gunpowder and bullets?

A: Yes, each of the warriors came with his own gun for ammunition.

Q: Before the whiteman brought guns what weapons did our fathers use?

A: Before the whiteman brought his guns our fathers made their own which they fired with flints.

Q: How did they get the metal for the barrels?

A: The Dutch was here.

Q: But in pre-Dutch times?

A: Then we had no guns. Canes were used during wars.

Q: There were also spears. Where were the steel tips obtained from?

A: There were blacksmiths who made the guns.

Q: Where did they get the metal for making the guns?

A: There was a type of stone called "ATWETWEBOO", which was melted in holes and the iron separated from the slag.

Q: Where was the old trade route from Kumasi to the Coast?

A: It was through here.

Q: Can you remember some of the towns on the routes?

A: From here you got to Edubiase then to Juabon all those towns along the route.

Q: Do you mean all the present towns along the present route?

A: Yes these same towns. The old route was the same as the modern one.

Q: What were the markets our fathers went to trade?

.....

Q: What were the commodities take from here there?

A: They took Kola.

Q: Did they grow Kola in the Assin State then?

A: Yes.

Q: Suppose a chief had obtained say three head-loads of Kola, how could he get it to the markets?

A: He has his household (Gyaase) so he would send them with it to the markets.

Q: In the case of the chief's goods, was there an emblem or insignia to show that they belong to the chief?

A: His children would be at the head of the contingent.

Q: Wouldn't the chief cause say an "Akofena" (State Sword) or linguist staff to lead these traders?

A: No he took only goods to sell. The goods were carried in woven palm branches and the inside was covered with leaves.

Q: Couldn't a trader be attacked and killed by highwaymen?

A: If you were an unfortunate person then you could be subjected to such attacks and your goods taken from you.

Q: And so couldn't all the traders from say Nyankumasi travel together in the company of warriors who had guns to protect them?

A: No.

Q: You went alone?

A: Yes. Wild animals were very common and so if you had bad luck you would meet with one and get eaten up.

Q: What goods did they bring back from the north?

A: Blankets, clothes and slaves.

Q: How were the slaves obtained for the markets?

A: There was a man called Samono who caught the people and brought them for sale to the markets.

Q: And so of all the large numbers of people sold, were they all brought from the north? Couldn't we sell some of the members of our families?

A: We sold the prisoners-of-war we caught.

Q: You took some for your own domestic use and sold the remainder?

A: Right.

Q: Before the whiteman brought his currency what did we use for money?

A: We used cowries.

Q: Where were the cowries obtained from?

A: From the North.

Later on we used gold dust.

Q: How did you obtain the gold?

A: Some were dug from the ground. Some where obtained from the beds of rivers like the Pra. We made a hole and carried the soil in baskets to the beds where the gold was obtained by washing through turning the basket round and round.

Q: Were the holes that were dug just dug straight or they were branched as well?

A: They could be branched.

Q: But if on going down the upper layer fell on you what happened?

A: That was your luck.

Q: You see miners now use props to hold the Upper layers from falling down. Did not our fathers apply similar methods?

A: No we only dug holes.

Q: How was the gold dust used for purchasing goods?

A: There were scales, and gold weight representing various denominations from a peswa to £8. These were used to weigh various quantities of gold.

Q: And so did say an Osunaboo" in Fante Nyankumasi weigh as much as a similar one in Kumasi?

A: Yes, but there were people who were always out to cheat those less wise than themselves. If they were weighed properly then

Q: Why is the money collected at Prase and taken to the chief at Gyakrao?

A: The Gyakrao people all used to stay at Prase. But as a result /the of constant attack from Ashanti /chief took some of his subjects to a new site at Gyakrao.

Speakers: Akwamuhene-Kwasi Annor.

Gyaasehene.

Abusuapanin of the Tsibu Darko family

Kojo Asomani - Safohene of Tsibu Darko.

Adontenhene.

The Queen Mother.

Chief of Kushea.

Chief of Gyakrao - Otibu Kwasi.

Chief farmer - Kumna Dabe from Assin Kumasi.

ASSIN - NYANKUMASI

Libation

Mother Earth as it is customarily done,
The time has come round when these people including the white men have come to me chief Kwaku Aputae to listen to our traditions,
They came not empty-handed but with a bottle of gin,
Nana Apiedu Bafan here is some drink,
Nana Kwasi Boadu receive some drink,
Nana Ampong here is some drink,
Kwakye Bootuo here is some drink,
We ask for patience for us all,
They have offered us some drink some of which have been given to you,
We now beg you to stand with us,
Good luck to the whitemen, your blessing be on the learned people,
Your blessing be on all who are in this town,
We were born here,

On the return of these people let not any evil befall them, let them listen properly and record all the things that will be said,
Again let them ask from me Chief Aputae what they do not understand well. etc.

Q: You see nana, in the old days, the Dutch called the Assins not Assins but Akanni or Akan, They wrote that the Assins were Akans?
How true is this?

A: That's quite true. In the olden days all those who spoke Asante that is all these people were called Akans.

Q: Does it mean therefore that there was no state called Akan?

A: No, You see Northerners are not called Akans nor are those people beyond the Volta called Akans.

In the old days an Akan meant an Ashanti.

Q: You say the Akan society is built of Clans. What is the ruling clan in this town?

A: The Ayoko Clan.

Q: When an Oyoko Clansman greets a person what response does he receive?

A: "Yaa obirina." An Ekoona clansman will receive Yaa Dokuna.

Q: Where did the Assins come from to settle here?

A: We came from Adansi but those who are ignorant of the facts will say they came from Ashanti which is completely fallacious.

A Ashanti was from Nkwanta and comprised Kukuom, Bekwai, Asuogya, Juaben, Kempong.

Q: That is why the Supreme Being's (God's) drummer beats his drums thus "Odomankoma boo adee oboo Adanse Akrokyere" (God when creating the world first created Akrokorri in Adanse). Do you know who originated that drum beat?

A: He was called Akora Frempong.

Q: And how do you call the drums?

A: Let me explain that also to you. It goes thus "Osie Akoto, oda ntoto, obere nkoto akwa korokoto, yerokoto Adansi, saa na Odomankoma boo adee kankyeekyee kye".

Q: Who led the people on their migration here?

A: Kwaku Aputae and Tsibu. They used to go hunting with the Asantehene Osei Tutu.

Q: In 1701 before Osei Tutu fought the Denkyira's the Ashantis had fought against the Assins three years previously. The Assins were supposed to have been under their chief Agyenson whose name is not clear but who was believed to have probably been a king of Kushi Kushia. Does Nana know of any chief in your tradition whose name was Abinsan or Akyinsan, or something of the sort?

A: Was it a town?

Q: No it was the name of a chief. Reindolf claims a chief of Kushia was the Agyenson. Was there a Kushia Chief called Akyinsen or Agyensen?

A: The Denkyirahene who fought against the Assins was called Owusu Boro. He was drowned in the River Pra.

Q: Why is the Assin State called Assin? What is the meaning of the name Assin?

A: The meaning of the name is that Osei Tutu came with 40,000 warriors to fight us but he could not defeat us. So he complained that he had conducted things in half measures with us, and thus had made the situation serious (Assin)

Q: What was the name of the first king of Assin?

A: When we were coming from Ashanti we were under 3 kings, Kwaku Aputae, Otibu and the Fantes were under Ammuto Anakrapan whilst there were also Kofi Attah and the Mankesim chief called Dobrua. The Asantehene waged war on Otibu and Aputae. The nephew of Osei Tutu was the one who waged the war on Aputae. It was because of this campaign that we moved down here.

Q: The Bosomadwes and the Akrampas say they are Etis. There is also a town called Asene. How do you explain these?

A: This war I am talking about was fought at Edubiase, a town next to Atonsu. We met at a place called Akoyen (Battle-ground)

Q: We understand that the old trade route was the same as the one on which we travelled here.

Was the old route through Bosomadwe or somewhere there?

A: The old route passed through the Konkon Forest.

Q: Where did it start from and where did it end?

A: From Ashanti it ended at Prasu. It passed through here to the River Pra from here it passed through Akrokerri to Boasi. Do you know Obuasi?

Q: The mining town?

A: Right.

Q: Why is that although there are many other clans in this town in addition to the Oyoko clan, it is the Oyokos who reign and not for instance Bretuo or Asakyiri?

A: These are the clans we met here. You see they were already different clans people staying in their town and so if our

clan came to meet them then it did not mean that they should all belong to one clan.

Q: But suppose the in-coming clan was superior in arms to the already established one and so if they fought and the old clan was vanquished then ...?

A: If they fought and the new overcome the old then the order of the new became law.

Q: So does it mean that the Oyoko has been the only clan here from old?

A: Yes.

Q: Which towns or states share common boundaries with you here?

A: Do you mean we the Assins?

Q: Yes.

A: We share common boundaries with the Denkyiras to Apraku where the Mokwaas also have their boundary with us. We also share boundaries with the Aboras and the Akims.

Q: Have these been states sharing boundaries with you throughout the years?

A: We also share boundaries with the Adansis using the river Pra (Bosom-Pra)

Q: Nana can you tell us some more of the history of the Assins. For instance you said that the Edubiase and Kwamiatta people moved here from Edubiase in Adansi. Can you tell us where the other Assins moved from in Adansi?

A: The Kwamiattas moved from what is now New Edubiase in Adansi.

Q: What about the Nyankumasi people?

A: The Nyankumasi people came from Aboabo.

Q: Is Aboabo in Adansi?

A: Yes. Nana Tsibu too came from Nimiaso, whilst Nana Nkyi came from Ansa, the next town to Bunso.

Q: How did it come about that some Assins are called Aponanin whilst others are called Attandansus?

A: That is because each of them has his own state. Nana Nkyi's

was Apemanim and he came from Ansa. When he arrived he had a thousand guns (warriors? that hence Apemanim. It was Kofi Ntodwa who came with the thousand guns.

Q: Was the town Ansa some-where near Manso?

A: No it was in Adansi. We were all Adansis but we fought and hence came here.

Q: Nana can you tell us something also about the Attandansus especially their origins?

A: The Attandansus had a river called Ntandanna which later on became corrupted to Ntandannansuo.

Q: You see many people believe that because this town is called Assin-Nyakumasi it is Assin, while Fante-Nyakumasi is thought to be Fante in origin?

A: No that is not so they are all Assin.

Q: Is this town older than Fante Nyakumasi.

A: They were both settled at the same time, when Osei Tutu came to fight the Assins under Otibu and Kwaku Aputae, the Denkesin chief Tubrah came to help and together we fought and defeated him.

Q: Does Nyakumasi belong to the left Guard or the Right Guard of the Attandansu state?

A: It is the Benkumhene (Left Guard's leader)

Q: We understand that Bosomadwe and Akrampa are Etis, Who are the Etis?

A: Those we met here when we first came.

Q: Did you meet the Bosomadwes and Akrompas?

A: Yes. Thus they are called Etis.

Q: Are there other Eti towns which you met here also or they were only the Akrampas and Bosomadwes?

A: They were only the Akrampas and the Bosomadwes.

Q: So what is their position in the political set up of the Apemanim State. Do they belong to the left or right wing?

A: They are under Tsibu Darko.

Q: Why do the Fosu people call themselves Afutuakwa?

A: It was their own town. You got there right after Anse.

Q: Was it because they moved from Afutuakwa that they are called Afutuakwas? Again from Katakyiase you go to Juaben. Did they also move there from Juaben in Ashanti?

A: Yes they came from Ashanti but they were also Attandansus.

Q: Another thing of great importance to us is to determine how long it has been since people migrated here. A way to do this is to get a list of all chiefs who have been on the stool. Can nana give us such a list starting from the first Chief to yourself?

A: That is the reason why we pour them libation. On an Akwasidae, or Awukudae we pour libation to them and call upon such or such a chief to come and drink some wine. If they are ten, we call upon all of them but if a chief did not die on the stool then no libation is poured to him.

Q: So if one did not die on the stool then no black stool is made for him?

A: No, no rites are performed for you.

Q: Can you give us the names of all the chiefs who've been on the stool?

A: Our chiefs were

(1) Nana Appia-adu Bafan.

(2) " Kusi Boadu.

(3) " Kwaku Aputae.

(4) " Ampong,

(5) " Kwakye Panin.

(6) " Kwakye Kuneh.

Those were the ones who died on the stool. Those who were destooled or who abdicated have not been included. If you did not die on the stool then you lost all association with the stool. You had no name.

Q: You see, Nana we are very interested in knowing approximately when your people migrated here. This can be done if all the chiefs who have reigned are known for it there have been twenty chiefs and we allow that each reigned for fifteen years then by simple arithmetic we can say that your people have been here for say 300 years. But there are now only six names but we know that this is an old town?

A: I have told you that we moved here during the time of Osei Tutu.

Q: Does this mean that these are the only chiefs we can get from you. Well it is usual for a chief to acquire an aprelation either for his valour in war or for his good administration. Did any of your chiefs acquire such appelations? For example Nana Minta was called Minta - Abu? What about Nana Aputae?

A: Aputae was called Aputae Aku Berempong.

Q: What does the Aku 'Brempong mean?

A: Oberempong, a powerful chief.

Q: Ah yes Aputae Kwaku 'Berempong. What about the others?

A: Yes.

Q: How did he acquire this appelation?

A: Why, he fought!

Q: Fought?

A: He went to the Gyaman war.

Q: These are all things of great importance. Did any other chief make a name for himself during any war?

A: Kurankyi was called Korankye Bootuo.

Q: What is the meaning of his appelation?

A: It was only his appelation.

Q: What about Nana 'Pong?

A: He was Ampong Baasanya.

Q: We know that whenever Nana's drums are beaten they are to recall to memory certain incidents in the state's history or to invoke the spirit of a powerful dead chief, which

person do you call when your drums are beaten?

A: Drums? The drum are beaten thus "Kyen, Kyen, Kyen" to call the people together. It is the state linguist who causes it to beaten to call the people. When it is beaten "Kyen, Kyen, Kyen, "thrice like that then we know the chief has sat in state and all the people should assemble.

Q: But doesn't each chief have a special drum which he causes to be specially made?

A: The "Atumpan" drums.

Q: You see some drums are made because of a war you fought or because an incident occured in the nation's history and it was made. Don't you have such drums?

A: The whole thing is that whenever we went to war our signals and communications were made with the drum, whenever the drums were sounded then it meant the chief was calling his warriors.

Q: What about "Kwadwon" songs which are sung at the funerals of dead men to recall their prowess in wars, can nana remember some for us?

A: You see for the "Kwadwon, if a king who was an exceptionally good ruler then at his death his people will be singing "Nana did this, Nana did that, "Again when going to war, if a king fought and came back alive and victorious and possible with the other chief as his prisoner-of-war then songs are sung in his praise that "he is the chief who catches chiefs,"

Q: Are there knifes which were used to decapitate people?

A: No! decapitating was done by "Adunfoo". We did not have those people here.

Q: In the old days how did a chief raise an army to fight for him?

A: Whenever another people waged war on us, the chief would call his elders together and discuss the problem with them. No young person was allowed at such meetings. The chief tells his elders of the situation and after a discussion they swear an

oath to fight to the last. The people then ask for gun-powder and bullets. Those were put in the sun to dry. Then after making sure that the chief has the necessary stock of both powder and guns the people are informed that a campaign will be launched on such or such a date.

Q: But after calling the people and informing them of impending war, who supplies them with the guns?

A: The guns, I've told you already that guns were made here in the north. Each young man in town had his own gun. In the old days any young man who attained a marriageable age had a gun bought for him by his father. Of these few who did not have any, the king had a stock of say 1000 or so which he distributed to them.

Q: How did the chief obtain monies to purchase the powder and guns?

A: In the olden days we had money not paper but gold. This was used for the purchases.

Q: Since the chief could not go and dig for gold, was the gold obtained by miners brought to him so that he could take a share from it?

A: Yes. Since the land belonged to the chief all the gold obtained was brought to him. You were killed if you stole any.

Q: How did the chief divide the gold when it was brought to him?

A: It was divided into 3 or 2 and one share was given to you.

Q: Was this the only means whereby the chief could fill his coffers or there were others?

A: There were. He could for instance send his children to go and trade for him in the north.

Q: Which towns in the north could they go to?

A: They could go to Bole. That was where there was much gold. The chief could make a person his chief-trader and equip him with a lot of goods to trade in for him. On being so equipped one of the King's sons will accompany the trader to the markets. The goods were packed in bamboo containers. After selling

your goods some shea butter was bought and the money put in it to deceive potential thieves into thinking it was just shea butter.

Q: When the trader returned after selling the goods did the chief give him some of the money?

A: Of course why shouldn't you when the person had traded for you. Sometimes the trader could be allowed to trade for sometime before being called upon to render accounts, then he was given some of the money. In this case the trader concerned would be absorbed into the King's household.

Q: Could one let others trade for him with the money he had received from the chief?

A: The money would then be yours so you could do anything with it.

Q: When ivory was been bought on the coast where was it acquired from?

A: An ivory tusk was carried by 4 people. They were not obtained from this town. They were brought from Ahafo, around Bim, Dobiso and Kukuom. It was thickly forested.

Q: In case an elephant had been killed what part of it was given to the chief?

A: The tusk and the skin on its back.

Q: So was the hunter given one of the tusks for his efforts or they all went to the chief?

A: The chief got all of them.

Q: That means when there was trading in ivory it was only the chiefs who engaged in it?

A: Hum.

Q: What was done with the tusks before the whiteman came?

A: The chief sat on it to bath.

Q: Were trinkets, the rings made from them?

A: No. The smaller tusks were made into horns.

Q: They say special rites had to be performed after killing certain animals like the elephant ...?

A: The buffalo also.

Q: How did the guns of the elephant hunters look like?

A: They used a particular gun called "Dantokraa".

Q: How did it look like?

A: It was very heavy with a big head. The metal barrel was also very large. A pad was kept on the butt-end to prevent it pushing one down. The hunter always used two of them on the hunt. His gun bearers would be behind him with them. When an elephant was sighted he would halt then and they very carefully advanced on it to shoot, up immediately after the first shot the follower would be rushed to him with the other gun and he would shoot again. When it falls down dead, the tail would be cut and brought to the King.

Q: Do you have any asafo company? Did the Akans originally have any such companies?

A: No, it was brought from Fanteland.

Q: Then what did the young men do if they did not have any Asafo Companies?

A: We had our own Companies which were not however Asafo Companies.

Q: Suppose somebody committed a crime and ran to the bush and he had to be apprehended. Which people were sent to bring him back?

A: They sounded the short drum "piri piti piti, pire piti piri, piri, piti, pirpiri," to call all the people together. They were then told of what had happened and after being offered drink by the chief were sent off.

Q: Did you say the guns were obtained from Djinijini?

A: Djenne.

Q: Where was that?

A: It was far away in the north. Before there were motor cars, the journey took 40 days by foot.

Q: Which were the towns one passed through on the route before reaching Djenne?

A: Before the exile of Nana Prempeh, we passed through Cape Coast to Frabeng then to Nnikyina to Mampong where the Pra was crossed. Then to Ampabe where you slept for the night and rested. From there you went to Kojo-Nuna-Kron then to Obuasi to Ananso, then to the Sefwi State where the road divided. One to the Beabieneha (Bibiani), in Nzima country where there were mines. Turn to Patabooso and thence to Ahwesu where you again slept for the night. From here you went to Mmerebeko then to Kukuom and thence to Nim, from where you passed through thick forest to Kyenkyenkuro then to Tenan to Amasu. From here you got to Nkoranza then to Tapekrom to Yaafo-Kukuom to Pampaso. Then to Pasa to Krobo sesseemu, to Taanu.
You would then be in the Savanna areas and on your way to Djenne.

Q: Have you heard of the olden towns of Bego or Bio or Nsawkaw?

A: Nsawkaw was around Kumasi.

Q: Have you heard of a town called Bib or Bego.
They say that the "Nsamorannfoo" (traders from Upper Volta) came from there with goods to trade in here?

A: Do you mean Bontuku.

Q: Aha, around Bontuku.

A: Then I think I know of the place.

Q: Do you know Bontuku?

A: What! I have spent seven years there.

Q: Then I am going to ask you about the place. Who were some of its chiefs?

A: While I was there the chief was called Kotobankye. He was the son of the Gyaman King. There was a town called Pairo beyond Bona.

Q: Did you pass through Bontuku to get to Bona?

A: Yes you passed through Bontuku. You then went to Prago then to Pampakro then to Ejura and finally to Bona.

Q: Have there ever been cultivation of Kola here?

A: Yes.

Q: Where was it sold?

A: It was sold in the North.

Q: Suppose a person has some Kola to sell. Did he travel alone to sell it or all the traders went together?

A: They went in fours or fives. It was general trading not Kola alone was involved. The Kola came seasonally. In this case people could be paid to carry it to Wagadougou, which was a great market. Their chief used to put a nut in his mouth when dancing.

Q: In the case of the chief who sold his kola for him?

A: His sons and grandsons. They were packed in 'apakans' and then carried to the markets. On their return they would render accounts or even buy four or five slaves for him.

Q: What then did the Gyaase (King's servants) do for him?

A: They were his servants. He sent them on errands.

Q: Could they also be sent to go and trade for him?

A: Yes. In the olden days they traded for him.

Q: How many nuts of Kola could be packed into one Apakan?

A: About a thousand.

Q: Could one person carry it?.

A: If he could not then some other person was given some to carry. Again donkeys could be bought at Wonchi to carry the Kola.

Q: Did you pay any tolls on passing through the lands of the various chiefs?

A: Nobody paid anything to anybody.

If you wanted to sleep in any town you just went to any house and asked for a place to sleep and food to cook and eat. In the morning nothing was demanded but you could show your gratitude by offering your host and hostess some of your salt. Salt was very scarce even scarcer than textile.

Q: Where was salt obtained from in the olden days?

A: From Saltpond, (Akyenfo)

Q: Suppose somebody came from Kumasi and wanted to go to Saltpond to buy salt, which towns would he pass through?

A: He would travel on this same route, the modern one.

Q: Wouldn't he pass through Kushea?

A: Kushia is to the side.

Q: Did they all pass through Praso?

A: Yes.

Q: How did one cross the Prah River?

A: There were ferrymen who ferried people for a little fee.

Q: Did they collect the money for the chief?

A: Yes because the chief appointed them. After collecting say £400, they would take it to him whence he would give them some and make use of the reminder.

Q: Have there been mining in this area before?

A: Not here.

Q: How then did people get money to trade with?

A: From Obuasi. After seeing their chief, he would measure a hole for you. What you obtained was divided into 3. Two went to the chief and you took the third. Again since many traders passed through here women used to cook yam and sell to the passing traders. If you bought a penny worth of your gold dust was weight to pay for it. That is why we say that "it was because of a penny that the Assin nation was destroyed." The story is that an Nkoranza trader was going to the coast to buy salt and then take it to Sraha (Salaga) to sell. When he got here we gave him some people to accompany him and do some trade for us also. When he got to Ansa he bought a penny worth of yam and failed to pay for it. When we finished eating the woman brought her scales and some young men to weigh the money. On our putting in a penny-weight they would put in a six-penny weight. The man became alarmed at the way he was being cheated so when he saw a man passing by he asked him to come to his aid. The man happened to be the chief and he became annoyed and asked him where he came from. He

answered he came from Nkoranza. The Ansa chief was called Ano Adade. He became annoyed and insulted the Nkoranza Chief. When the trader got home he took a pan-ful of the salt to the chief. The following morning he told him of how on his having called upon the Ansa chief to help him, the chief had insulted him the Nkoranza chief. The Nkoranza chief was the son of Osei Tutu and he subsequently informed his father. He was very angry and sent for the Ansa chief from whom he demanded compensation. When about a hundred pounds worth of dust had been weighed the Asantehene's people would dash the tail of a porcupine into it and cause it to spread on the ground. Because of that we fought the Ashantis and on been defeated had to move down here. We again fought at Kromantse but the Dutch had come to the coast then.

Q: Before the arrival of the White man was gold dust our currency?

A: Yes.

Q: Then if there was a young man who had no gold dust how did he live?

A: Ooh each man had his penny (money) There were rich men who had about £1000 or more but others less fortunate worked for their pennies.

Q: Did each person have his own scales and weights which he used for purchasing goods?

A: Yes each person had his own "fotoo", and scales, any time he bought something he would bring out the scales and weigh the appropriate amount of gold dust.

Q: What is the great fetish that is worshipped here at Assin Nyankumasi?

A: We call him KOBIRI. He is the fetish attached to the stool of Pra Agyensen. The Kushia chief had a fetish attached to his stool who was this KOBIRI. He was the one who made it possible for us to defeat the Ashantis. You see when the war came we were almost overcome with fear of the power of Osei Tutu. However we decided to consult Kobiri, who was

very powerful. He asked us to bring him white stones from the river, three logs of firewood (Esa) and a pot which had not been used for cooking. He put the stones in the pot and the pot on the fire, then claimed that if after performing his rites the stones had turned into yam then we would be victorious. After reciting incentations and dancing for a time, the pot was removed and lo and behold, the stones had turned into yam, which he asked the assembled chiefs to eat. Then we met Osei Tutu on the River Tain (You get there from Abora Dunkwa). We met on an "Akwasidae" and were totally defeated. We thus moved to the town of Kurankyo Dopoah.

Q: Where is the town Apiren?

A: It is on the Cape Coast road not far from here.

Q: Is the town near here?

A: About 15 miles away. It was at Apiren that we suffered our total defeat. He came with 40,000 warriors with all his might that is, if the Denkyira Company is included. After our defeat we moved to Mprogo near Akrofoun, where we were again defeated. It was here that the Abakrampa chief Anmutu captured .....

Q: Anfo Tutu.?

A: Right Anfo Tutu. He captured his mother and took him away. When he learnt that his mother had been taken away by the Ashantis he exclaimed "Meka meni Gyaanoa", which is now their own oath. We then ran to Cape Coast where the Asantohene took his sword of state and swore that "He had fought across the sea and so had completed his fight. Many families with their friends then left for hiding places in the forest. The Dutch had come then and seeing us requested us to send our people on board their ship to be taken overseas to serve their King. There were wise ones amongst us so we refused and instead sought hiding places in Sefwiland, Nzimaland,

and other places of safety. We asked the Dutch to help us and they supplied us with rifles on the agreement that we would let them stay with us for 99 years. These rifles needed no loading like the ones we knew of. You only had to press the trigger and ben the shot will travel about 7 miles. It was called "Adakatuo". We fought on the outskirts of Cape Coast and defeated him. Then he decided to make haste for Saltpond then to Obuasi and hence home. We chased him to Saltpond and he ran to Koromantse where he acquired local scouts to lead him. On getting to the Afragya hill he asked his nephew (You see in the old days whenever a chief went to war, he took with him his wife, his stool bearer and his niece that when he died and his niece got married to his son she would tell him that when her uncle was alive he did this and that). Osei Tutu thus took along his niece who was called Afua Pokuaa who suddenly shouted "Hoi uncle you are about to fall down into a hole". Because of that narrow escape the Asantehene made an oath that "Meka Koromantse amma". (I call upon the great hole of Kromantse.) When the Ashantis were driven off we came to settle here.

Again the warlord Adu Bofoo went to Ejura to fight and on his return one of his captains Amankwa Tia invoked the great "Three-in-one" oath (Ntamkosee Mmiensa) to go and defeat the Assins. The Assins rallied under one Nana Akpong to fight the Ashantis who were defeated. When he got back the then Asantehene Karikari said he Amankwa Tia vowed to crush the Assins but had come back rather defeated and as such was about to cause his execution. This humiliation was too much for Amankwa Tia who blew himself up with gun-powder.

Q: When a slave was bought could he be re-sold to another person or was he absorbed into the household?

A: If the slave was of exceptionally bad disposition and he was disrespectful and wicked then he could be sold. However if she was a good woman, you could marry her. A slave was a property.

Q: Did people come from the Coast to buy the slaves or you sent them there yourselves?

A: We sent them to the coast where they were bought by the Dutch and shipped away.

Q: Where were the old settlements from which your people moved here?

A: Debiaso, we came from there to settle here some 40 years ago.

Q: Have you had any litigations with some of the people with whom you share common boundaries?

A: Yes with Akropong.

Q: To which Court did you take it?

A: We took it as far as the Cape Coast High Court.
Judge Windsor gave judgment.

Q: Who was the chief when the case came on?

A: Nana Kurankye Panin.

Q: Was this the only litigation?

A: We had one against Nana Nkyi at Manso.

Q: Was it about a piece of land or forest?

A: No about Fosu.

Q: Were there other litigations? You see our reason for asking is that before somebody can claim ownership of a piece of land he has to established beyond the smallest doubt that he was the first person there thus a lot of historical facts can be learned from such litigations.
Have there also been Muslims here who could write arabic? They are very observant people who would record all that they observe to happen in a town.

A: There has been no nor is there any Muslim here?

Q: Has any other person been here to record your traditions?

A: None.

Q: .....

A: Our state drum (twenesin) is beaten thus "Assin Gyamerampon, Gyamerampon, Assin Gyamerampon, Ahia yen, Ahia yen nyinaa".

(All ye people of the Assin nation, we are all in the same straits). This was about the war we fought against the Ashantis.

Q: At a durbar of chiefs what emblem is placed on the state umbrella of this town to distinguish Nana from other chiefs?

A: It may be a golden "abadu-ba" (wood carving of a person encased in gold).

Q: What is the meaning of a "babadua" on a state umbrella?

A: You see the "babadua" tree is so prolific that it can never be destroyed completely on any piece of land.

Speaker: Nana Kwaku Aputae II.

ASSIN ABE ASE

Lord God Almighty drink,

Mother oath, yours

Nana Addo Panin, yours,

Owira Asiedu, Akora Korankye yours,

Obonfo come for yours,

The news today is that today some learned people have come here for the sole purpose of recording our history etc. etc.

.....

Q: Where did you come from to settle at Nnimiaso?

A: I cannot explain that.

Q: Do you not think that the Bretuo clan originates from Adansi?

A: Esaaso Junction is in Adansi, Nnimiaso and all those places are in Adansi.

Q: Who was the first chief to settle the town?

A: Nana Kwame Asumang.

Q: When you arrived were there people already settled here?

A: No there were no people here.

Q: Then from old, you have been the only people here

A: We first settled at Old Abease before moving here.

Q: Were the palm trees then in your old settlement?

A: There are some here also.

Q: Why was the town called Abease?

A: It is from old. If a person settles under a particular tree he will name the settlement after the tree.

Q: How did Bretuo and Asakyiri come to be the ruling clans?

A: They are the only two clans here.

Q: Who have been on your boundaries since you first settled here?

A: We have a boundary with the chief of Andoe, then there is one with Asempong another with Otibo Darko, and finally with Nana Kwaniatta.

Q: Who is this Kwani Atta?

A: The chief of the Etis at Bosomdwo.

Q: Are you not Etis then?

A: Our first chief was Eti.

Q: Can you give me the names of all the chiefs who've been on the stool?

A: I shall mention only those I have seen.

Q: And also all those you remember? May be you mentioned the names of some chiefs when pouring libation?

A: We call the name of Nana Konkon Sibere, then that of Nana Appiah Panin the present chief.

Q: Since you settled here, have you fought in any war?

A: No.

Q: Did you not hear of your elders speak of any?

A: What I heard was about the Ashanti War.

Q: What is your oath here?

A: That of Tsibu Darko, that is "Kwasiada ne Senan"

Q: What guard does Abenso form part of?

A: The rear guard (Kyidom)

Q: Are there any other towns under you?

A: Yes, When the Omanhene travels anywhere we are the last in the Column. After us come no other group.

Q: Which are the other towns in the Kyidom Group?

A: The Gyaase, Ankoben and Domankwan companies.

Q: Which town is Gyaase?

A: Gyaase is Amoabeng, Ankoben is Kyinaso, and Domankwan is also Amoabeng.

Q: What is the ruling clan of the Kyidom stool?

A: It is Bretuo clan which rules all the state.

Q: What fetish do you worship here?

A: It is called "Bosomfoo". The same fetish worshipped by the Omanhene at Nyankumase. It is the fetish of the whole state lying within the Konkon Forest.

Q: On what day is it worshipped?

A: Friday.

Q: What day is the first Saturday after the fetish's day?

A: "Menenedu Dapaa".

Q: And the Sunday?

A: "Akwasidae".

Q: And the Monday?

A: "Adda Dwoo"

Q: What emblem do you have on top of the stool umbrella?

A: Only the Omanhene has some thing on top of his.

Q: What is that on top of the Omanhene's?

A: "Obi dan bi". (No man is dependent solely on himself) to show that there are people who depend on him for guidance. His is the only one with an emblem. The remainder of us have nothing on top of ours.

Q: Do you own a palanquin here?

A: Yes I do,

Q: How did your oath come to be used?

A: Our fathers said they obtained it as a result of a war they fought.

Q: Against whom?

A: The Ashantis.

Q: If a chief died what rites were performed at his burial and funeral?

A: The Gyaase group attended to the corpse and when the time came you were laid to rest.

Q: But how did they do it?

A: In those days the body was not buried for as long as two weeks.

Q: In the old days five, five new poswa pieces were tied to a man's cloth before burial with which he was to buy water.. Was a chief also given the same five, five poswas?

A: I cannot say but even I who is an elder will be given about four new cedis if I died.

Q: Then the amount tied to a person's cloth was determined by who or what he was in life and there was no fixed price?

A: Yes. If you were rich you got more than a poorer man.

Q: What festival do you celebrate in this State?

A: After the Omanhene has celebrated his "TUTU" we celebrate "Afahye" here. On the Akwasidae we take a sheep, eggs, mashed yams and fufu prepared with the sheep to offer to the stool and ancestral spirits. The festival lasts a week.

Q: How does the Omanhene celebrate the "Tutu"?

A: To celebrate the Tutu all the subchiefs go to Nyankumasi where he gives us about five new cedis to buy drink and pour libation asking for long-evity wisdom and guidance for him.

Q: How does the State drum of the "Kyidom" group sound?

A: There is no state drum.

Q: Are there any funeral songs which are sung here?

A: That is what I spoke about that we did not come to meet those practices.

Q: If a person committed a crime and he was taken before the chief and his elders what happened to him?

A: If a person hit another with a stick and he bled, the case was taken to Nyankumasi.

Q: If he did not bleed what then?

A: We settled the matter ourselves. In the old days the one who was found guilty paid a bottle of gin which we all drank and that settled the matter.

Q: Why was it that in the old days, even if a person was guilty of a very serious crime, he was only asked to pay a fine of say three eggs or one box of matches to the "Apagya" Company?

A: He might have appealed to an elder to intercede on his behalf. Thus the case was considered settled after paying the box of matches. If he did not understand, he was dealt with more severely.

ASSIN - AKOMFODE

RULING CLAN:- "Twaayo" or "Asonee" with "Yaa Aduna" as the "ntoro" (response to greetings). These other clans are also present Asona, Koona and Aduana.

MIGRATION:- The people first settled at Kwawu about 4 miles from present town. They arrived under their fetish priest Oppong Abu Donsra and Asamo Odehyee, a trimvirate supposed to have descended from the heavens. Thus they are Eti.

MEANING OF AKOMFODE:- On arrival in these parts, the priest, Oppong, divided this site to be the best suited for settlement when this proved to be true, they named the town "Akomfo" (priest) "de", i.e. as for priests, they are wonderful people.

HISTORICAL:- The people are now under Attandansu as a result of some help rendered them by Tsibu Darko I.

LIST OF CHIEFS:-

(1) Nana Asamo Dehyee
(2) Panin Adjei
(3) Nana Tobia Dankwah
(4) " Otire
(5) " Kwaku Badu.

ADONTENHENE'S STOOL

(1) Nana Boadi Amponim
(2) " Abokyi
(3) " Kwa' Antwi
(4) " Oppong
(5) " Peko
(6) " Amoateng (destooled)
(7) " Kwabene Badu)
(8) " Bantire Efi)
(9) " Donkore) destooled
(10) " Peko Yeboah)
(11) " Kwaku Awuro)

../..

Kwa' Antwi fought in the Akwamu War where he distinguished himself and earned the appelation "Barima" (Brave one).

Akwamu War:- The war was fought between the Oda and Akwamu Chiefs. The Oda chief sought the help of Tsibu Darko who in turn requested Kwa' Antwi's help.

OATH:- "Meka Akomfodeman" (I call on the Akomfodi nation) It is believed that two members of the royal family died in the Gyaman War and the oath was taken in remembrance of them.

FESTIVALS:- A week after the Omanhene had celebrated his national festival, "Tutu" the fetish Asuman worhipped here is purified.

"KWADWOM" (SONGS OF PRAISE)

These songs were only sung in praise of chiefs who had saved the state probably in war or other serious calamities.

TRADE:-

(1) Routes: The old route was just along the present one, the Denkyira route passing through Kushia.

(2) Markets:- Popular among these were the towns of Atebubu, Saltpond (SALT), Nkoranza and Techiman.

Djenne was a popular slave market. Blankets, could also be obtained. These were exchanged for coastal goods like cowries, cotton prints, kola nuts and tobacco. Kola was intensively cultivated 1,000 - 2,000 nuts formed one "apakan". (headload).

No trader was obliged to pay anything to the chiefs of the various towns, he passed through on his way to the North. Those not travelling in the service of any chief made arrangements for their own board and lodging.

REVENUE OF CHIEFS:-

(1) The sons and nephews of the chief farmed for him. While the Gyaase group took charge of household duties in the palace.
The Batahene was in charge of the "Bata" (trade) group and it was responsible for selling produce from chiefs farm.

(2) All precious articles like trinkets or nuggets discovered accidentally by any person had to be taken to the chief who divided it and took a third.

(3) A substantial amount of money was paid to a newly installed chief for his personal use.

(4) Criminals who were fined, paid their fines into the chief's treasury.

(5) Certain parts like the thighs of any game had to be taken to the chief.

(6) He was the natural owner of all tusks obtained from elephants which were killed, the chief monopolised the ivory trade.

FETISHES:- The main deity is Asumany with Friday as its day of worship.

LITIGATIONS

(1) Akomfode Vs Nana Nkyi on a piece of land, Lost by Akomfode.

(2) Nana Twum Barimah Vs. Amponsa Tia (Chief of Andwa) about 75 years ago.

SLAVERY:- Slaves were all obtained from the north; they were not all muslims. The main source of slaves were the selling of children by parents who could not pay for their debts. Important slave markets were Techiman and Attebubu. People of Akan descent were rarely sold into slavery although they were at times given in lieu of debts whence they could be sold.

ETI TOWNS :- In Assin these are

(1) Wurakese
(2) Jakae
(3) Abeasi
(4) Kushia
(5) Akomfodo
(6) Akropong (Akoti)
(7) Bosomadwe
(8) Akrampa
(9) Andoe

DRUM:- The state drum beats the tatoo, "Akomfodo firitete" (Akomfodo is of old).

SPEAKERS:- (1) Opanin Kwame Sakyi
(2) " Kwanebo Yeboah
(3) " Attah Kwadwo
(4) " Kwame Adjei
(5) " Kwasi Asare
(6) " Yaw Amoako
(7) " Opanin Nokye
(8) " Kwasi Obeng.

ASSIN - ADIEMBRA

Lord God Almighty,
Mother Earth, your drink,
Nana Nkruma Asaku yours,
Nana Badu yours,
Nana Otiwaa yours,
We have with us today, some learned men
from the University to record our history
etc. etc.

MEANING OF ADIEMBRA:- The name was adopted when after being scattered as a result of a war, the chief asked all the people to come together and live at one place hence "Adee" (all) - "mbra" (come together).

ORIGINS:- The people migrated from Dompoase in Adanse as a result of the Prempeh War under their chief Nkrumah. They first settled at Dompim and later on moved to present site which was then uninhabited and in thick forest.

RULING CLAN:- "Absence" hence Nana Nkrumah was of the same blood as the royal family of Assin Attandanso.

LIST OF CHIEFS: (1) Nana Nkruma Asaku.
(2) Opanin Boamah (destooled)
(3) Nana Kojo Fori
(4) " Adarkwah
(5) " Nkrumah Asaku (Peter) II
(6) " Daabosom
(7) " Yaw Acquah.
(8) Regent.

Nana Nkrumah was helped in his time by his two brothers who were Aframako Temang and Badu.

POSITION:- The town forms part of the Left Wing under Fosu (Afutuakwa).

../..

ROUTES:- Kumasi - Cape Coast.

One passed through Fosu to Kusa to Fomena, Bekwai and then Kumasi.

Another passed through the Konkom Forest to Nemen, and then to Mampong and finally to Kumasi.

A third passed through Twifo land to Dunkwa and then to Kumasi.

OATH:- Same as the Omanhene's

ASAFO COMPANY:- Very active in this town. The Asafo drum is called "Odo Ntwafo" (Lover of Ntwafo).

The horn sounds thus

(a) "Ade a Onyame de asie, oteasefo nsee no".
(What God has preserved, no mortal can destroy)

The state drum beats:- Ekoro beto (3X) ekoro beto akwantenfi. (One will die, one will die at the outskirts of the town).

This beat was to show that because of the position of the town in the state it was very likely to be thrown into a war in which one side had to fall.

WARFARE:- Nana Nkrumah took part in the Prempeh War. Before moving down here, people participated in the Akwam war under Tsibu Darko.

BOUNDARIES:- With (1) Dompim.
(2) Awuroso
(3) Fosu.

FETISHES:- (1) Bosomfoo (Omanhene's fetish)
(2) Konkromah.

DAYS OF REST: Fridays because of Konkromah and the river Nketsia have their rites are performed on Fridays hence no Farming.

../..

REGALIA:

STATE UMBRELLA:- There is nothing on it

Linguist Staff: The proverb "Obotire nyera kwansen mu"

(A large portion of meat is never missed in a cooking pot)

This is to emphasise the fact that the people are closely associated with the Omanhene and so would always be remembered.

TRADE:-

Main Trading Towns (Markets)

(a) Kintampo) in Gyaman
(b) Kwenkyeabo)
(c) Debiso)

(d) Ouagadougau

(e) Djenne which was beyond

(f) Bontuku

Commodities:- (a) From the north

(i) "Kyekye" (cloth)

(ii) "Bomo" (Blankets)

(iii) Slaves.

(iv) Shea butter.

(b) To the north

(i) Salt.

SLAVERY:- Saamoono (Samore) was reputed to be an important dealer in slaves. He raided the tribes and sold those he captured. However prisoners of inter-tribal wars were never sold.

LAND DISPUTES:- None.

MUSLIM INFLUENCE:- None.

ASSIN EDUBIASE

Bretuo Kwadjo, drink,

Barima Twow, yours,

Kwantwi Barima, drink,

Kwasi Krah come and drink,

These people have come here to listen

to and record our history etc. etc.

Q: Why is the town called Edubiase?

A: Our ancestors came from Edubiasi in Adansi so when they established this town they decided to call it after the old Edubiase in Adansi.

Q: What is the name of the ruling clan?

A: "Ayokoo".

Q: What is the response to their greetings?

A: "Yaa Obirina".

Q: Is this place Attandansu?

A: Yes.

Q: Under which guard is Edubiase?

A: Left Guard, under Assin Nyankumasi. We are called Aboabos.

Q: Why are you called Aboabos?

A: While in Adansi we stayed near a river called Aboabo hence the whole area was called Aboabo.

Q: Is there something at the top of the chief's umbrella?

A: Our umbrella is at Nyankumasi.

Q: What about the linguist staff?

A: It has a potrayal of the proverb "Ahahadwan-mnienn-kabom-a-eye te-te" (when two leaves are placed one on too of each other, they become tough and difficult to fracture).

Q: What is the significance?

A: The leaves of the "edurono" tree are very light. However if two are attached to each other, they become a thick whole. Thus if the two towns of Nyankumasi and here teamed up we become a force to reckon with.

Q: What fetish do you worship here?

A: A long, long time ago our fetish was called "Afuotu".

Q: Female?

A: Yes, female.

Q: Why do you worship a female fetish?

A: It is because a mother gives children.

Q: What is the oath you use in this town?

A: It is the same as that at Assin Nyankumasi, "Meka Aboabo Fiada".

Q: Do you celebrate any festival?

A: Yes it is called "Afahye". In the old days, nobody went to farm during the celebration nor was anyone allowed to eat new yam. We offered sheep, mashed yam and eggs to our ancestral spirits.

Q: Before and during the celebration, could the chief eat fresh yams?

A: Nobody could.

Q: Is there any state drum here?

A: Yes there is.

Q: How is it beaten?

A: "Bere-bet a-dabi" (A day will come?

Q: What about the horn?

A: One was sounded thus "Daase-ewusi,-Aputae,-daase-ewusi". (Thank you very much Aputae).

Another: "Otan-me,-otan-me,-fa-wo-nko-wee,-otan-me-fa-wo-nkoo wee". (The one who hates me, eat up yourself).

A third went thus "Assinassin-gya-manaa-se-yegoro-nni?" (Is this how we play, Assin Gyamaransa) They are proverbs, and the last one is to show that the behaviour of the Assins is not that of a freind.

Q: The behaviour of the remaining Assins to yourselves.....?

A: Right.

Q: In case there was a war on and Nana Apntae has requested you to bring your people. How could you get them together?:

A: This was done by playing the Asafo. After being informed by the massenger of the news, I in turn informed the Asafoatse, who informed the Safohene (Captain) who in his turn instructed the drummer to beat the drums. After which we all turned up except the sick.

Q: "Atse" is a Ga word. Does it then mean that The Asafo Companies originated from the coast?

A: No. When the whole nation came together many other things were also brought together. Thus Atse which was the name

used by the Fantes became the one used throughout. The Asafoatse was the same person as the Asafohene or Sipi, the equivalent of Captain among soldiers.

Q: Is the Asafo which is played here the same as Kyirem?

A: There were various Companies. Ours is "Nkumbu-aso". And our appellation is "Okantankyiam,-nkum-bu-aso" (Nkum, breaker of hoes).

Q: Can you elaborate more on why your company is called "Nkum-bu aso?".

A: In the old days, there were no Asafo companies. The the companies were adopted each state or town gave a name to its own Company. Thus the Afutuakwas for instance have theirs. However in any state in which there are Asafo Companies there is a name which has been used to refer to our Company throughout. This is because we are in the Left (Benkum) guard. There is Nkum at Andoe, and at Cape Coast too.

Q: Who are the "Afutuakwas"?

A: They are the people of Fosu. We are Aboabos.

Q: What about Akotis?

A: The Akotis are those from Worakese.

Q: And Etis?

A: The Eits are from Andoe and Bosomadwe.

Q: How did you come to be called Assins also?

A: This is very "ancient" history which only Nana Aputae can talk about.

Q: What weapons did they use in days gone by?

A: We used spears and matchets before the whiteman brought his guns.

Q: But weren't spears used only by those people who came from the northern regions?

A: We all came from the North.

Q: When guns came, could the people make their own?

A: They could but only in the north where many other things could also be made. They melted "dareboo" and made cutlasses from them long before we became civilised down here.

Q: Could Akans also make some of the guns?

A: We could not but the northern people could.

Q: How then could we get cutlasses to clear our farms?

A: We made our own from the skill we acquired before moving down from the north.

Q: Before the English came whom did they trade with?

A: Before the arrival of the English they traded with the Dutch.

Q: The Portuguese even came before the Dutch. But before the whiteman came to the coast whom did we trade with?

A: We could not trade then.

Q: Has kola been cultivated here before?

A: Yes. We sold it to Muslims.

Q: To Muslims from the north?

A: Yes, they then took it all over their land even as far as Mecca. They brought donkeys with them to transport it.

Q: How far could a donkey be brought?

A: As far as Techiman.

Q: Name us some of the markets to which our fathers could go to, trade?

A: Techiman, Berekum and Salaga were the main ones.

Q: Have you heard of an old market town called Nsamkow?

A: Yes.

Q: What about Djenne?

A: Yes.

Q: What were some of the goods that could be brought back from Djenne?

A: Slaves, blankets, and shea-butter.

Q: What about beads?

A: The very expensive and better-quality beads were obtained from the north.

Q: What were some of these?

A: They were "Bodom", "Atiadowu", "Gyanee", "Bota"

Int. Amankwatia.

Q: That bead was named after Amankwatia during the Amankwatia War. Bodom was said to even reproduce?

Int. The Bodom was placed in pots and covered up when it reproduced.

Int. It was also said that the beads would come out of the ground.

Q: But could you ever accept the fact that beads could come out of the ground?

A: Well we believed in it just as we accepted christianity and

just as we accept anything.

Q: If a war broke out and a man did not have a gun what did he do? Did he stay home to look after the women?

A: No he went also. He carried the food. In the old days wars lasted for as long as two weeks or more so he went to carry the food needed by the army.

Q: Did the chief supply everybody with a gun?

A: You see there has always been money in the land so in time of war even if he had no money the chief would borrow some to buy weapons and ammunition. On our return from the war, dues called "Applatoo" were collected to pay for the war expenses.

Q: Did the chief buy guns with the money he got or did each person have his own gun?

A: Each person had his own gun. The chief only supplied the powder and bullets.

Q: Has gold ever been mined here?

A: Not in this town. However there is a river around here in which one of our queen-mothers used to wash for some. Gold was mined in Denkyira.

Q: In very old days what was used for purchasing goods?

A: Cowries.

Q: Where were the cowries obtained from?

A: They were obtained from the north.

Q: After mining the gold how was it used for purchasing goods?

A: It was weighed.

Q: Using what?

A: We had scales and gold weights. They were variously sized to represent all the various currency denominations. The weight was put in one pan and the dust was put in the other and counter-balance. Each person had his own "fotoo" (container for the gold weights).

Q: Suppose I come from Praso and on reaching here I buy cooked yam from a yam seller. Would she use her own scales and weights or did I have to use mine?

A: If she did not have one then you used yours, otherwise you brought out only your gold-dust.

Q: If she used hers how could I ensure that she was not using a penny weight to stand for a six penny weight?

A: The weights of the same denomination weighed as much as each other throughout the whole country.

Q: However some have made say their penny weight in the shape of a beetle whilst others have shaped theirs as drums. How could one be sure that the drum and the beetle were of exactly the same weight.

A: As I was saying money came during the time of the great Okomfo Anokye, and right from the time there have been "brokers" in the land, so if you are not wise then you were cheated. Otherwise you challenged him when you balanced your weights against each others.

Q: Then you always carried your weights with you?

A: Right. After weighing each against each if you were satisfied that they weighed the same, then he used it to weigh the money.

Q: Where did the old trade route from Cape Coast to Kumasi pass?

A: It passed through here but it was not the same as the modern one. It was a forest path.

Q: Can you remember some of the towns which were on the route for us?

A: From here you got to Abakrampa, then to Tumfokro through the forest to Akoyem and then Attenesu.

Q: Was Attenesu a town?

A: It was the town of Omanhene Otsibu. It was near Dompim.

Q: From there where did you go to?

A: We passed through there till we go to the Pra.

Q: Where was the Pra crossed?

A: Kushia before the road was made to pass along the present one.

Q: How was the Pra crossed?

A: There were ferry men there. They had boats, and after taking you cross, they collected some thing from you.

Q: Did the chief of that town appoint people to ferry travellers and collect tolls?

A: The chief appointed them. After returning home the money was taken to him. He took his share and gave some to the ferry men.

Q: How did a man marry a woman?

A: If you wanted to marry a woman in the old days, you sent people to go and inform the members of her family. In those days if you went to see the father, you contravened

customary rites. They said "Yewo gu na yenwonni". (We produced children but not to benefit for doing so). Thus you had to inform the family. If your proposal was accepted then you gave them one bottle of drink. It was very unusual for the total cost of marriage to exceed "nsoansa". In those days it was unlikely to exceed two new cedis.

Q: How was it called?

A: Two new cedis were equivalent to one "SURU". However you spent more money if you came from a richer family. In any case the provision of drink was of paramount importance.

Q: Was there any day on which according to Akan Custom, the bride had to cook specially for the husband?

A: Yes. In the old days after settling the bride price and providing the drink, the man then took meat to the bride to prepare plenty of food which was then distributed amongst the elders in the town and to his acquaintances and loved one. On the evening of the grand cooking the bride will then go to sleep with the husband for the first time.

Q: Has any muslim settled here before?

A: Yes, he was called Amadu. He's even got his children here.

Q: Could he write in Arabic?

A: Yes.

Q: Where is he now?

A: He is dead but his children are still here.

Q: Which towns do you share boundaries with?

A: In the old days, they were with Worakese and Andoe, both Etis, in the Konkon Forest.

Q: When a hunter killed an elephant, what parts belonged to him?

A: The whole elephant belonged to him. However since the land belonged to the chief, he (the chief) got the tail, the ears and a part of the back called "bannoma" and then the thing on which it rested when it died.

Q: Since the tusk belonged to the chief, hunters could not then sell tusks?

A: One of the tusks belonged to the chief and the other to the hunter.

Q: I thought only chiefs sold tusks?

A: I personally do not think that hunter could carry a tusk to sell. It had to be chanelled through the chief who then gave him some of the money.

Q: Who have been the chiefs who've reigned in this town?

A: (1) Nana Nyarko Peprah

(2) " Darkoah

(3) " Tsibu Kwabena

(4) " Boafo Kokonin, who was a renowned warrior.

Q: Which war did he fight in?

A: He went to the Ahanta War. He were then in Ashanti.

Then (5) Nana Amankra Sir[illegible] Ntow;

He did a lot for the State hence we gave him that appellation.

Q: What did he do for the State?

A: He was very rich and he used his riches to bring most of our people across the Pra to here hence we gave him that appellation.

Q: Who was the next chief?

A: (6) Nana Kwantwi Barima.

He also got his name during a war." The chief in this town is the leader of the Left Guard (Benkumhene) of Aputae of Assin Nyankumase and hence during every war, he called on his Benkumhene. Any time a war came, he said he was called Kwantwi Barima.

Q: Do you remember any war he went to, perhaps the Akwamu or Denkyira War?

A: There was no war to which Aputae went without his Benkumhene. There was one very serious war which we were said to have fought against Ashanti in which Nana Aputae personally claimed to have seen 60 people mown down by fire. He teamed up with Otsibu of Attandansu to fight against the Ashantis.

Q: We shall be very grateful if you could remember the particular war since there were many Ashanti Wars?

A: For that matter only Nana Aputae can tell you.

Q: Who was the next chief?

A: He was called (7) Kwame Ansa. He was brought up in Fanto hence the name Ansa.

(8) Nana Oduro Asamoah Keseakare

(9) Nana Kwame Dapaah (Destooled)

(10) Nana Kwaku Anto

(11) Nana Boafo Antwi

(12) Nana Kwasmina

The next one is the present chief -

(13) Nana Boafo Kokonin II.

ASSIN ANOABENG.

Libation:-

Nana Kwaku Appiah, drink,

Appiah Suama, drink,

Appiah Nin Asamoa, drink

Appiah You come for drink,

Nana Anoako Kuma yours,

Nana Aboagye drink,

Great fetish of the town, drink; The news we have for you today is that now civilisation has come to us and we are no more backward etc. etc.

Q: Why is the town called Anoabeng?

A: Our fathers moved here because they were tired of the constant warfare in Ashanti. They were so happy when they escaped to here that they exclaimed "A-no-abere", (We are fed up; we all are).

Q: Where did they come from to settle here?

A: Asante Mampong.

Q: What is the ruling clan?

A: Brotuo.

Q: Do the Bretuo clans in Adansi Ayoase, and Ahinsan, as well as Abene in Kwahu all come from the same source?

A: They all originated at Ashanti Mampong which is the source.

Q: What response does a Bretuo clans man get to his greetings?

A: "Yaa Twina".

Q: Where did you first stop for rest before finally getting here?

A: We stopped at Dompoase in Adansi. From there we came to Nnimiaso and then to Attenesu Akrofo, from there we went to Damang. All this time we were in the company of Tsibu Darko.

Q: Where was the site of your last settlement before this one?

A: It was at Attenesu Akurofo near Tenemanso, quite far from here.

Q: Whom did Nana Kwaku Appiah meet on arrival here?

A: In the old days the Omanhene Tsibu Darko was at Amoko in Ashanti where we all served under him.

Because of the war he moved and we with him, being in his Gyaasehene's Company.

Q: And so is this town of the Gyaase Company?

A: Yes. We form the Gyaase Group of Nana Tsibu Darko.

Q: Which people were already settled here when you finally arrived with Tsibu Darko?

A: We met the Etis.

Q: Then you the townsfolks are not Etis?

A: No. We came with Tsibu Darko.

Q: When he received a place to settle on, he then brought you to settle here?

A: Yes.

Q: Who are the Etis around here?

A: Bosomadwe, Akrampa.

Q: And Abease?

A: Abease is not Eti.

Q: Which towns form the boundaries of this town?

A: When we arrived here after the war, we by-passed Nyankumasi and went further down where we met people who spoke a different dialect and thus had to return. Since man must eat, we went to settle in the forest. When Nana Appiah who was on the stool brought us to settle here. He however settled at a place near here called Amoabeng Panin but found that the distance to our farms was too long so we finally moved to here.

Q: Is there any boundary between Amoaben and Tumfokoro?

A: We are both in the Apagya group. Thus Tumfokro is a "sister-town" so we have our farms at the same area.

Q: Since the two towns are in the same group, you have never fought against Tumfokro?

A: No. We are all brothers.

Q: Can you give the names of all the Chiefs who've been on the stool?

A: The first was Kwaku Appiah who was the War Captain of Omanhene Tsibu.

After him came his sister called Mensemma.

Then Nana Appiah Yaw who was the elder brother of Kwaku Appiah,

Next came Nana Appiah Nuamah.

.....

Then Nana Amoako Gyampa

Next was Nana Kwame Tsibu Kwagyan.

Then Nana Boadi whose appellation was "Akyenaa Okoto pe wura, Nnipa-nyinaa pe nyin kyere", (Akyenaa, the crab desires bushes, every man desires longevity).

Then came Nana Amoako Kumah.

After whom Nana Kwaku Appiah II, who is myself.

Q: Did you give the names of those who did not die on the stool?

A: No.

Q: Then please give us their names?

A: One was called Kwame Posu. He abdicated after seven years on the stool.

Another was Barima Kofi Aniti.

I was enstooled after Kwame Posu.

Q: What is your stool name?

A: Kwaku Appiah II.

Q: When were you enstooled?

A: 1935.

Q: Nana Appiahene Kwaforomoa, why was he given the appellation Kwaforomoa?

A: Anybody who is called Appiahene is given the appellation "Kwaforomoa".

Q: What about Nana Amoako Gyampah. Is the Gyampah the appellation of Amoako?

A: Any Amoako is given the appellation Gyampah just as any Tsibu is called Kwagyan.

Q: I thought a person was given an appellation after distinguishing himself in war?

A: Our first chief Nana Kwaku Appiah was given the appellation Appiasra, Okumsa.

Q: Why was he called thus?

A: The reason is that he always accompanied Tsibu to all his wars. He poured libation to all the fetishes and was thus called "Okun Se" (Killer of wars)

Q: Which were some of these fetishes?

A: One was called "Bosomfoo".

Q: Was that Tsibu Darko's fetish?

A: Yes. He was the fetish of all the nation. He is even worshipped here.

Q: What is his worship day?

A: Friday.

Q: Why is Friday the fetish's worship day?

A: That has been his worship day throughout. Because of the fetish we do not go to farm on Fridays. Even if we went to war on such a day we were never victorious. "Bosomfoo Asare, Otu Ankoron".

Q: What is the main oath of the town?

A: "Meka Tsibu Kwasida, Meka Seman" (I invoke the Sunday of Tsibu and the Assin nation).

Q: Why is it the oath?

A: This is because while Tsibu Darko and his elders were on their way here, each had his own particular clan. Some were Bretuo, others Asona, Nana Tsibu was of the Asona clan so when the war ended he was regarded as the leader of the Asona. The Akims, the Assins both Apemanim and Attandansu joined forces to fight. The oath was taken from the fact that a very serious calamity be fell on us hence the oath "Meka Tsibu Kwasida" and then because of the fact that the whole Assin nation was involved, we added "meka seman" hence together we had the oath "Meka Tsibu Kwasida, me ka seman".

Q: Whom did Nana Tsibu fight against?

A: The war was not actually Tsibu's but it was the Akim Kotoku chief who got him involved. The Akim Kotoku's went to a war

but found it to be too much for them hence the chief consulted an oracle whence he was instructed to "marry" a more powerful chief in order to be successful. After much thought on the matter, he came to the conclusion that Barima Tsibu was the right man he should approach with his "marriage" proposal. Barima Tsibu agreed to the proposal and the necessary customary rites were performed. A week later the Kotoku chief was back with the news that "some other man had put his hands around his wife's waist". This was very serious and Barima Tsibu rose up with all his armed might to the rescue of his "wife" and became victorious. There is even a horn at Kotoku which is blown thus "Berempong Tsibu e nede wase ewusi o" (Thank you very much mighty Tsibu).

Q: Was it the Akwamu War?

A: Yes the Akwamu War. We went to fight at Akwamu.

Q: Whom did Nana Tsibu fight with before coming here?

A: When we came from Ashanti we were following Tsibu. Later on we went to the Akwamu war.

Q: It was during which war that Nana Tsibu moved from Ashanti down here?

A: It was during the Osei Tutu-Ntim Gyakare War.

Q: It was a War between Denkyira and Ashanti so on which side did Nana Tsibu fight?

A: It was a war which involved the whole nation.

Q: Can you remember the particular Asantehene, during whose time the Assins moved down here?

A: You must ask that question at Nyankumasi.

Q: What emblem has been put on top the state umbrella?

A: "Akofena" (Sword).

Q: Why is "Akofena" used?

A: This is because we were victorious during the war.

Q: How is the state drum beaten?

A: "Kwaku-o,-yekyi-wo-yonno-wo". (Kwaku-o, they hate you, they do not love you).

Q: What about the state horn?

A: "Mensimma,-onipa-bone-wowuo,-onipan-bone-wowuo". (Mensimma, evil man when you die, what then?).

Q: At the death of a chief, what funeral songs are sung?

A: "Appiah-dotokese-a-ase-ye-nnwmu,-eho-na-ne-nna-no-ne-nananon-didi-a-yenee - Agya-ko-na-yebeyo-no-den?" (Appiah the great bush under which his children and grandchildren become satisfied when they eat. Great one you are gone and what should they do)?

Q: How do you celebrate the festival here?

A: During the eleventh month of the year the omanhene meets his, Gyaase, Ankobea and Apagya groups and inform them that the time had come round for the great stools we brought with us to be fed. On Friday we all meet, the Gyaase being always present. On Saturday the whole Assin nation gather together. The Omanhene Tsibu Darko provides a bottle of drink for libation to be poured. From that time for a whole week the Gyaase elders then go to give food and drink to the ancestors, the various sub-chiefs attending to their respective stools.

Q: How is a funeral for a chief observed?

A: In a case of this nature, the Queen mother and the Abusuapanin (Headman of the ruling clan) are first informed. Drink flows freely like water. The whole nation is informed of the news and the necessary rites are performed.

Q: How is a new chief then enstooled?

A: After laying the dead chief to rest, we then select a suitable person and submit the candidate to the three main Gyaase groups. Then the Ankobea, Apagya and Gyaase groups all come together to enstool the new chief.

Q: Didn't the young men in the town have any say once the Queen mother had made her nomination?

A: After the Queenmother and the Abusuapanin have made their nomination, if he was found unsuitable then the Gyaase,

Ankobea and Apagya groups would say so and destool him otherwise he was enstooled.

Q: Then once the person had been accepted, the young men could say nothing about it but while they were looking for a suitable choice, they could say they did not like this person and so destool him?

A: Yes.

Q: Then there was no going first to ask the young men whether or not they wanted such and such a person?

A: From of old, they enstooled a person when he was chosen but they could not come from behind the scenes to say they did or did not want such or such a person.

Q: In those days of constant warfare if you were asked to bring your warriors what did you do? Did you have soldiers?

A: If there was a war and Nana Tsibu asked me to bring my warriors I simply got our things and went. There was no time to go and look or wait for Kundjo or Kwabena.

Q: Then all a young man had to do was to get his gun, for the ammunition would be supplied by the chief?

A: He got his gun and was given gun powder by the chief then he was on his way.

Q: How did the chief obtain money to buy these things in advance?

A: The Asafo Company of Ankobea that we had, had an Asafo Kyeame (Linguist), and an Asafoatse (chief) The Asafoatse had a stick with which he hit any one who was found to struggle from the main body of the warriors so that the others would come to his wife's waist and she was dragged through the street in a most indecent manner. Since her family could not just look on while a member was illitrated, its members paid a stipulated fine of two guineas to get her released. After subjecting say 4 women to such fines enough money was obtained to buy gun powder for about sixteen warriors.

Q: In what other ways could a chief obtain money? For instance when a man prospected for gold did he first take it to the chief who then took his share and gave a part to the prospector

A: In this town no mining has ever been done. As such we have been very industrious farmers. When cocoa was brought by Tetteh Quarshie our fathers grew them extensively. In the old days too people knew the value of money. Thus if a man had a cedi he would spend ten pesewas and save the remaining ninety pesewas for any emergency.

Q: Where did they go to trade?

A: They went to Akyemfo market.

Q: Where again? Has Kola been cultivated here before?

A: Yes.

Q: Where was it sold?

A: It was sold at Akyemfo.

Q: The white man had come then. I want to know where our fathers traded when the white man had not arrived?

A: They went to Bontuku, Dobiso, Salaga.

Q: Have you heard of Nsaakow?

A: Yes, it was beyond Ashanti. They also went to Gyaman, Tekyiman, Kumasi and Juaben.

Q: Has nobody heard of Djenne?

A: The Djennes were the same people as the Gyamans.

Q: What goods could be brought from Djenne? When they went to the north what things did they bring back?

A: In the early days salt was very scarce. Thus after selling their goods at Akyemfo they bought salt which they carried in palm or raffia "baskets" to the north. The journey could take up to a month or more. Some had their first stop at Asempanaye, others at Praso.

Q: How could you cross the Pra when you got there?

A: There were ferry-men who ferried you across in boats.

Since you carried goods you could show your gratitude by offering them something. Salt was very welcome.

Q: What goods could they bring back from the north?

A: They brought blankets, shea-butter and cloth.

Q: Let's consider for instance that you had acquired two or three headloads of goods. How did you get those to the markets?

A: I hired people then with myself and my brothers and sons and grandsons, we headloaded what each could carry to the markets.

Q: Which people sold the chief's goods?

A: His sons and brothers. In the old days too there was much love for our chief so the Gyase group for instance could be sent to go and sell them.

Q: Could they bring back slaves?

A: Yes they could. In those days cowries were the currency.

Q: Where were the cowries obtained from?

A: From the North.

Q: How was the gold used for purchasing goods?

A: We had scales and weights. On putting some of the gold dust in one part of the scales, you placed a suitable weight in the other and counter-balanced. You then poured it out for payment.

Q: Has any muslim settled here before?

A: No.

ASSIN - ASEMPANAYE

Lord God Almighty,

Mother Earth here is drink,

Great fetish river Pra your drink is here also,

Gyankoma Abenaa come and have your drink,

I have called upon you today because,

Some people including whitemen have come here to listen and record our traditions etc. etc.

Q: Why is the town called "Asem-pa-na-eye"?

A: When our fathers moved here they first settled at a town very near here called Dawurampong. But the people there were wicked refusing even to give food and accommodation to weary travellers. Because of that we moved from there under one Odame to settle here where we resolved to do good hence the name "Asem-papa-na-eye".

(It is always better to do good.)

Q: Does the family of Nana Odame still reign in the town?

A: Yes.

Q: What clan do you belong to?

A: Abrade.

Q: What is the response when you greet somebody?

A: "Yaa Aduna" or "Yaa Ahonewa".

Q: Where did your ancestors move from to settle at "Dawurampong?

A: They came from Ataasi to Dawurampong then finally moved to Asempanaye here.

Q: Where did they move from to Ataasi?

A: They moved from Ashanti.

Q: What town in Ashanti?

A: Asumegya near Kumasi.

Q: Why did they move from Asumegya to cross the Pra?

A: It was excessive domination by the Asantehene who was always making us do one thing after another for him.

Q: Do you remember the name of the Asantehene during whose time you moved from Ashanti?

A: He was called Oti Akenten Okogyeadaaboe.

Q: When you moved from Ashanti where did you first settle at?

A: We settled at Penaeye then to Atawase before crossing the Pra.

Q: How did it come about that Abrade is the ruling clan in the this town?

A: It was because the one who was brave enough to lead us here was of that clan.

Q: Can you remember the names of all the chiefs up to the present one who have been on the stool?

A: They were (1) Nana Kofi Donkor

(2) Nana Akwasi Banin

(3) Nana Akwasi Kwaanu

(4) Nana Yaw Preko who is the present chief.

Q: What usually happens is that when a chief is destooled his name is not included in the list of chiefs. However we are interested for historical reasons in all their names, so can Nana give us the names of all such chiefs?

A: (5) Akwasi Donkor grew to be very old but he was destooled.

(6) Nensah abdicated. Kwaanu too due to his bad administration was deposed. All the others died on it.

Q: When was the present chief enstooled?

A: About four years ago.

Q: Do some of the chiefs have appellations by which they are known?

A: Brewu Asaadu.

Okuto Yaw "He got his appellation for his usual kind - heartedness.

Q: Didn't he go to any war?

A: He did. He was Nana Tibu's wars captain.

Q: Did he fight during the Amankwatia war?

A: Amankwatia waged war on Otibu and since Nana Brewu Asaadu was the war captain he went and fought for him.

Q: What appellation did you give to Nana Akwasi Banin?

A: It was only when something new happened or a chief achieved something that he was given an appellation. Otherwise he was known by his stool name only.

Q: Which stakes have waged wars against you?

A: Only the Ashantis. The Assins against the Ashantis. Between ourselves there have been no such wars.

Q: What towns or states share boundaries with you?

A: We share a boundary with the Adansis, then with Breku and Akomfode.

Q: Have there even been land disputes with any of your boundary towns?

A: No but the Praso chief wants to have one with us.

Q: But were there no disputes during the old days?

A: No but in the old days our boundary was the river Miniaso which joined another river Tweroboane. But an Englishman came whose name was "Ama Takyi" (Armitage) and he remade the boundary with the Adansis using the river Pra.

Q: What is the main oath in this town?

A: "Meka Fianaman" Our people were called "AFIANA" and "Afianaman" was our oath. The oath was taken during the Amankwatia war when we found ourselves in very serious straits.

Q: Are there any linguist staffs which are exclusive to this stool?

A: There is an emblem in the form of a dog with a flame in its mouth on one. This is because we brought fire to the land.

Q: Are there any state drums (twenesin)?

A: Yes.

Q: How do they beat?

A: "Kwankyen fidie enhwan kwa". (The trap that is put near a spoor never fails to catch an animal.)

Q: Why is the drum beaten in such a way?

A: During one of the wars our contingent which was reconaissance in nature was to go and find out about enemy positions. We never suspected any misfortune to ourselves. However some gun powder caught fire and our fetish priest died from the severe burns he received.

Q: What is the position of this town in the state?

A: Chief Right Guardsman of Tsibu Darko.

Q: Have there been any litigations involving this town?

A: You see the towns of Sibinsu, Asemparye and Nkran belonged to our great-grandfather Nana Brewu. However as a result of a dispute with the Andwa Stool, the land was sold though the people on it are still subjects of this stool.

Q: Who was the Chief at that time?

A: He was called Otibu Kwabena.

Q: Was he the Attandansu Manhene?

A: Yes.

Q: Who was the Andwa Chief.

A: He was called Nkyi Annor.

Q: In case a person defaults on oath what is done to him?

A: He is fined.

Q: What form do the fines usually take?

A: You may pay about £6. 16s. 8d.

Q: How did you call this amount in local parlance?

A: "Asuansa"

Q: What was the value of the "Benaa"?

A: "Benaa" was £7.

Q: What was the fetish of the priest who died on the scouting expedition during one of your wars?

A: He was called "ANPONTUA". He was the fetish of the Aduana Chiefs.

Q: Is it the same fetish that is still worshipped?

A: Now we serve "BOSOM PRA". (Fetish river Pra).

Q: Why did you throw away the services of "Ampontua" for that of Bosumpra"?

A: When the priest died during that war .....

Q: I quite understand that. There then is the high priest of Bosompra?

A: He is now at Sibinso.

Q: When certain rites are to be performed what does he do to show that he is indeed the high-priest?

A: He puts something called "DOSO" (cloth made of raffia). He also holds his "BODUA" (tail of an animal), and white clay is smeared on his face whilst powder is constantly sprinkled on his body.

Q: When a chief dies what funeral songs are sung?

A: For that I think there should have been some elder women here

Q: How were warriors acquired to go and fight?

A: When a campaign is waged, the chief sounds his gong to the effect that what such and such a chief has done or is trying to do to him cannot be tolerated so we should rise up and go and fight. The whole town will then rise up. There was no standing army as we know of now.

Q: What weapons were used?

A: Guns.

Q: What about when there were no guns?

A: Then it was fist-fights, or canes, or stones.

Q: What about spears?

A: Oh, those were used by the Samarema people of the North.

Q: What then was the use of the "AKOFANA" (Sword-of-stake)?

A: That was used to inspire and raise the morale of the warriors. It was not used for fighting.

Q: When guns were used did the chief supply them or did each person bring his own?

A: They were supplied by the chief.

Q: The Chief?

A: Yes.

Q: How did the chief obtain money to buy the powder and bullets?

A: The old guns had flints. They were called "KANKFO". Whenever a war was imminent the chief would provide money to go and buy powder and bullets. After the war, dues called (APPIAKOO) "Appiah-dues" were collected to repay the money the chief had borrowed.

Q: How did the chief get money to feed himself?

A: He could ask the people to farm for him. The men cleared the land while the women planted the crops.

Q: Was this the only means?

A: Cocoa was not known then.

Q: I mean were there no other ways?

A: Fines were collected in court cases.

Q: What about hunters?

A: The thighs of the big game hunted went to him.

Q: Have you ever cultivated Cola?

A: Yes.

Q: Where was it taken to be sold?

A: Nigerians came to buy it.

Q: I don't mean the Kola that is sold to Nigerians in recent times but the very old ones?

A: It was taken to Kumasi and sold to the Northerners. Some even travelled to the North to sell it.

Q: What were the market towns then?

A: Some were Bontuku and Wa.

Q: Any others?

A: Bolga.

Q: Did you hear that your ancestors could go to markets like Djenne?

A: Yes, they went there. It was beyond Kumaja.

Q: What commodities did they bring back?

A: They brought cloth, blankets and even slaves.

Q: Where were the cowries used as currency obtained from?

A: From the North.

Q: Where was the old Kumasi to Coast road?

A: It was the same as the one we now use.

Q: What about the Denkyira route?

A: It passed along bush paths, to Worakese, Aprade, then Odaa from where we got to Denkyira.

Q: I beg your pardon what were some of the towns?

A: We passed through Kushia to Hwidiem then to Asaman, to Nyaadowam, to Kwasaman, to Kukubanso, to Dotomu, to Kyikyiwere, to Awuroson, to Adwumman to Akropong to Bremang, to Baadoa then to Dompim.

Q: Where did you pass to Cape Coast?

A: Along this same route. From there you got to Dansow to Bresiako, Breku, Winiaso, Akomfode, Andwa, Brofoyedru, Nyankumase, Juaso, Foso, Antonsu, Edubiase etc.

Q: Do you have Asafo Companies?

A: Yes.

Q: How do you call the head of the Company?

A: He is called "ASAFOHENE". The company is called "AKOMFODE ASAKYI" and our motto is "Yen na yeko nsuo si pata so, ohohoo ba a na wanya bi anom", (We who put water on a shed so that when strangers come they will get some to drink).

Q: Does the Company have any flag?

A: Yes.

Q: What is the design in it?

A: There are many of the flags. One has the proverb "Kurotwiamansa woso wawu odaadaa wo" (When the tiger claims to be dead it is only a pretence to deceive you). Another is "Osebo Kyere akyekyere a ekita ne nsam kwa" (When a leopard catches a tortoise it is of no use to him since it has no means of getting at the flesh) Another is "Osafohene Kwame Brenya, oso ontwa asuo nko ahwee da na se opitire beto n'abo bow ano dee a obefa".

(Kwame Brenya leader of the Company says he would never go fishing but if a fish lands on his doorsteps he would take it and eat).

Q: Who is this Kwame Brenya?

A: He was our company leader but he is now dead?

Q: What was the reason for his proverb?

A: He claimed on being installed company leader that he would never seek evil for another person but if any other person brought evil to him then he would warmly oblige that person with a fight.

Q: How did people cross the Pra in the old days?

A: They used canoes. You see before the whitemen came there were two paddles one for each of the canoemen. A third acted as pilot using a long pole.

Q: Was any toll collected?

A: The chief had people there to collect tolls.

Q: Was there any particular family entrusted with the job or any town member was eligible?

A: Each of the clans elected a person. Together they performed that job.

Q: So that when the money was collected the chief would give a part to the people?

A: Yes.

Q: What things would be seen on your "[illegible]" (old settlements)?

A: What! Do not our people say that "Wo duru [illegible] na wakɔ yaanom" (You invoke memories of the ancestors when you get to their settlements). You will at least see "[illegible]" (graves) and "NKYENFERE". (Broken pottery).

Q: Do you make funeral effigies of dead persons?

A: Yes frequently.

Q: Has there been any Muslim living here?

A: There is even a "Zongo" (Muslim Community) here

Q: Can some of those in the "Zongo" write?

A: Yes.

Q: How did you feed and accommodate yourself when you travelled in the old days?

A: If you got to a town and you were hungry you could buy food such as cooked yams to eat. If you were tired and you wanted to sleep you just put your load in any house and slept. The owner could not throw you or your load away. Next morning you just took your load and left.

Q: Without giving him money or anything?

A: What! He would sleep here on his travels without paying anything to me, why I slept in his house should I pay something to him. If for example I needed food and he gave me some, then the following morning I might give him say three pesewas.

Q: Have there been people here to ask about your history?

A: No.

Q: Were there any Muslims among the slaves that were bought?

A: What! who would sell his muslim relative.

Q: If people were captured in war what was done to them?

A: They were kept. If there was an exceptionally lovely girl she could be married and absorbed into the household.

Q: What about the males?

A: They be came slaves.

Q: Couldn't they be re-sold?

A: If some of them were very bad they could be re-sold. Mostly they were sacrificed.

Q: Did the prisoners-of-war belong to the chief or their capturers?

A: Since the chief provided the powder and bullets he shared them with you.

Q: How did you feed and accommodate yourself when you travelled in the old days?

A: If you got to a town and you were hungry you could buy food such as cooked yams to eat. If you were tired and you wanted to sleep you just put your load in any house and slept. The owner could not throw you or your load away. Next morning you just took your load and left.

Q: Without giving him money or anything?

A: What! He would sleep here on his travels without paying anything to me, why I slept in his house should I pay something to him. If for example I needed food and he gave me some, then the following morning I might give him say three pesewas.

Q: Have there been people here to ask about your history?

A: No,

Q: Were there any Muslims among the slaves that were bought?

A: What! who would sell his muslim relative.

Q; If people were captured in war what was done to them?

A: They were kept. If there was an exceptionally lovely girl she could be married and absorbed into the household.

Q; What about the males?

A: They be came slaves.

Q: Couldn't they be re-sold?

A: If some of them were very bad they could be re-sold. Mostly they were sacrificed.

Q: Did the prisoners-of-war belong to the chief or their capturers?

A: Since the chief provided the powder and bullets he shared them with you.

ASSIN ATTANDASU TRADITIONAL AREA

ASSIN AYAASE

Nana Brewu Assadu your drink,

Nana Anin Ampe yours,

Nana Bobie Agyemang yours,

Nana Bre Asadibi yours,

Nana Obiribi yours

Nana Kwa' Annor Kahin, yours

Nana Tenkorang Asante, yours

Nana Anti Yaw yours,

Today these people have come here to listen to and record the history of Ayaase etc. etc.

Q: Why did you leave Ashanti?

A: We had a war which went too much against us so we decided to migrale.

Q: Whom did you fight against?

A: We fought against the Ashantis

Q: Is there any relationship between the stools of Adansi Ayaase and Assin Ayaase?

A: Yes we are brothers

Q: What is the ruling clan?

A: Bretuo

Q: What response does he receives when a Bretuo clansman greets somebody?

A: "Yaa Etwina"

Q: Where did you come from to settle here?

A: We came from Mampong in Ashanti.

Q: Where did they go from to settle at Mampong?

A: They went from Ahinsan.

Q: Which is the origin of the Bretuo clan, Ahinsan or Ayaase?

A: We came from Ahinsan

Q: Why did they leave Ahinsan to settle at Mampong?

A: When we were at Ahinsan, it was found that the land was too small for the ever increasing population, so some left to settle Mampong.

Q: Why did you move from Mampong to Achiano?

A: A similar case, that is over population caused some of us to move first to Adum in Kumasi before coming to Achiano. Whilst at Adum, the Asantehene Kwaku Duah fell sick and he consulted our fetish "Tano" who told him that he was going to die. Because of this unfavourable report we found plenty of trouble coming our way so we left for Krapa near Ejisu before coming to Achiano.

Q: How did it come about that some of your people settled at Achiano whilst others came to Ayaase here?

A: Whilst at Achiano, the Asantehene told us that we should return to Ashanti to celebrate a festival. We were made to suffer when we got back so much so that the then chief Nana Brewu Asaadu decided that the Ashantis would never again trick us to go back. So instead of going back to Achiano, we came here. However before finally getting here we stayed at Andwa Adwease from where we came to Ayaase.

Q: When did you go back to Ashanti?

A: It was during the reign of the sixth chief that we went to settle the new township.

Q: Which other clans are there in the two towns, Achiano and Ayaase?

A: There are Bretuo, Asenee, Ekoona, Oyokoo and Agona clans.

Q: Did you all come together?

A: Some came later.

Q: What does a father bequeath his child by family relationship?

A: The father looks after his child till he is grown up. If he dies the father is responsible for giving him a proper burial.

If you have farms you provide him with some, if you have money and your child takes it you cannot take him to court. However the child belongs to his mother's family. In the case of a boy, you marry a girl for him. In the case of a girl the father receives the bride price.

Q: What did you say the families were again?

A: Agona, Asona, Ayoko, Asenee.

Q: But Asenee is at Nyankumasi?

A: Right it is the Omanhene's clan. The emblem of Agona is "Awidie" (parrot).

Q: What about "Etwie" (Tiger)?

A: That is Bretuo all of which originates from Ahinsan. You see both Asakyiri and Asona belong to the same clan.

Q: Who was the chief who led you across the Pra from Ashanti?

A: He was called (1) Adepin Ahenkan. He brought us from Mampong as well as across the Pra.

Q: Did (2) Brewu Asaadu come after him?

A: Yes.

Q: Who came after Brewu Asaadu?

A: (3) Nana Ahenim Ampam.

(4) Nana Amponfi Agyemang

(5) Nana Obiri Asante Nmuro

(6) Nana Birikorang Oboade.

(7) Nana Afradowa Kahin

(8) Nana Tenkorang Asante

(9) Nana Kofi Anti.

I am the tenth; Nana Brewu Asaadu II.

Q: Can you give us the names of those chiefs who did not die on the stool?

A: (11) Nana Yaw Daning

(12) Nana Ko' (fi) (Fo)'fie who was also called Brewu Asaadu.

(13) There was also another Brewu Asaadu.

Q: Why was the Agyeman attached to Nana Amponfi's name?

A: It was a name we gave to him.

Q: What about Birikorang Oboade, Was the Oboade an appellation?

A: It was an appellation. That of every Birikorang is Oboade.

Q: Which of these chiefs went to any war?

A: We went to all the wars.

Nana Afradowa went to the Nzima war when he was a youngman.

Q: Who was on the stool during the Akwamu War of Nana Frempong Manso?

A: ..... The war was the Nzima war. The Ahantas are all called Nzimas.

Q: What is the oath used here?

A: "Efiada ne Dwoada" (Friday and Monday)

Q: Why do you use these days as the oath?

A: It was during one of these wars that our warriors were attacked by Small Pox killing many people.

Q: Small Pox?

A: Yes and because of that we made an oath from it.

Q: Was it the same oath the Gas made?

A: Yes and Bekwai also.

Q: Did n't your ancestors ever fight against the Fantes?

A: The Fante War occurred while we were at Nimiaso and still subject to the Asantehene. Our chief was called Asasie and the Fante chief was called Nowire. We fought till the Fante nation was defeated. The Asantehene then made a present of cloth and one predwan (N¢16.00) worth of gold dust to Nana Asase.

Q: Do you remember which chief was on the stool during the Denkyira - Ashanti War?

Do you remember who was the chief when the Denkyiras fought the Assins before fighting the Ashantis?

A: He fought against the Afutuakwas of Fosu.

Q: Were they at Fosu then?

A: No they were on the other side of the Prah.

Q: When the Denkyiras fought the Ashantis and the Assins went to help the Ashantis who was then on the Ayaase stool?

A: Nana Brewu Asaadu.

Q: Had you already crossed the Pra to the South?

A: We had already settled here.

Q: When Nana Brewu Asaadu was on the stool do you remember whether the name of the then Kushia chief was the first Pra Agyensem who was then on the stool?

A: Yes.

Q: No because Nana Agyensem was the chief who crossed the Pra to bring the Ashantis to destroy the Denkyira nation?

A: .....

Q: In which subdivision is Ayaase in the Attandansu state?

A: We are of the Right Guard.

Q: Which other towns are in the right Guard?

A: Sibinsu, Jakao and Kushia.

Q: How did Ayaase and Achiano come to serve the Attandansu nation?

A: It was because of the war. We were all subject to Ashanti and when the war came we were in the Left Guard.

Q: Which war was that?

A: We were in the Left Guard. But during one of the wars, those in the Right Guard could not contain the enemy on slaught. We therefore asked them to allow us to fight in that group and after the war we retained that identity.

Q: Is Kushia Eti?

A: Kushia is not Eti. The Etis are Bosomadwe, Kumasi and Andoe.

Q: How did you come to be here instead of in Ashanti?

A: We all were in Ashanti. Whenever a group arrived it would decide whether to join Apemanim or Attandansu but we all came from Ashanti.

Q: Then you were not living at the same place with the Amanhene's but when you got here they would tell you whether to stay with the Left or Right guards?

A: Right.

Q: Are there any State horns?

A: Yes.

Q: How are they blown?

A: One is blown this "Mmere bebo dabi". (A day will come) Another goes this "Nipa nni aye, nipa ye bone papa". (Man is never grateful, man's nature is very wicked indeed)

Q: Who was on the stool when the horn was made?

A: Nana Brewu Asaadu.

Q: Why did he make that horn?

A: It was a war that caused him to make the drum "Mmere bebo dabi". (A day will come), whence the horn will respond" Da wo ho so o", (Then be prepared).

Int:- The fact is that when our ancestors got to Adwaaso, Nana Brewu who was a very rich man caused an emblem of a "fotoo" (container for gold dust) as well as three pieces of lighted firewood to be made for his linguist staff depicting the proverb "Maso me gya; ma aso nti wo a a awo de wo no bra beto bi". (I have succeeded in kindling my fire so any one who is feeling cold should come and warm himself. That is any one who was in need of money should come for some. This was to remind himself of the money he gave to the Assin nation which they did not pay back. Thus for instance Nana Tsibu Darko never comes here because when things got to that stage Nana Brewu told him "oni ne dehyee wo Nyankumasi na ono nso nedi ne dee wo Ayaase (He should reign at Nyankumasi and he would reign at Ayaase). Thus Omanhene Tsibu never comes to Ayaase.

Q: How does the state drum sound?

A: "Mmere bebo dabi". It goes with "Da wo ho soe". He was then saying that if you knew that a day was going to come then you had better be prepared.

Q: What enblems have been put on the linguist staff?

A: One has the proverb "Esie mu nam ne mmire" (The meat of a hillock is the mushroom). Another is "Woforo dua pa a na yepia woo". (You are only pushed on when you climb a good tree). The third is "Waso na ente asem na wani nso nhuna ade?" (If you are deaf are you also blind?).

Q: Who was the chief who made the "Waso na ente .....?

A: Nana Antiri Yaw.

Q: Why did he make that staff?

A: We were engaging in internal disputes amongst ourselves.

Q: The Bretus rather?

Int:- Some of the disputes were even taken before the Privy Council.

A: It was against Jakae on the river Prah. The Jakaes became jealous and wanted to take all the land and the water from us so he said "Se wani nhu adee a wase nso nte asem" (If you cannot see, can't you also hear?)

Q: What about the state umbrella?

A: It is a "Akoben" (war horn)

Q: Do you own land at Akyiano?

A: Akyiano and Ahinsan.

Q: What produce of the land belongs to you as the chief? If something is obtained from the land, is it taken to the Omanhene or brought to you?

A: It is brought to me.

Q: What things for instance?

A: If timber is felled, it belongs to me. If diamond is mined it is brought here. Here it is divided into three parts with one going to the Omanhene whilst the remainder comes to me.

Q: But if an elephant is killed, will the tusks come to you or go to the Omanhene?

A: To me. The Omanhene's areas is the Konkom Forest.

Q: Has this stool engaged in any disputes with another?

A: We've had disputes with Jakae, Kushia and Bremang.

Q: When was the Jakae - Ayaase dispute?

A: 1927.

Q: Who was then on the stool?

A: The Ayaasehene was Nana Yaw Derming. The Jakaehene was Akwasi Tsibu who was later destolled.

Q: How far was the case prosecuted?

A: As far as the Privy Council. In all cases we were adjudged winner.

Q: We would like to see the documents if they are available?

Speakers:-

Nana Brewu Asaadu II

Opanin Kofi Asare

Ohemaa Kyeiwaa

Kwaku Tebi

Kwaku Annor - Adontenhene

Yaw Gyebi

Kofi Ampong - Okyeame

Okyeame Kwadu

Ama Ahenkora.

LIBATION: Lord God Almighty, drink,

Mother Earth, yours

Nana Taabon yours

" Sakyi Busa yours

" Hisaa yours,

" Asuman Akoo yours,

" Dankwa Tobia yours,

" Dumfa yours

" Kotroka Asiapo yours,

all ye elders of the Koona clan yours,

We have with us today, strangers to record our traditions etc.

ORIGIN:- The peoples of Brofoyedru and Andwa formerly lived at the same place. However a quarrel ensued which degenerated into war. They thus moved away to settle here.

RULING CLAN:- Koona with "Yaa Dokuaa" as the response to their greetings. The mother of the Akoona clan was called Dokuaa hence the response.

MIGRATION:- The people migrated from Asaman near Kokofu in Ashanti. They first settled at Amenom and later moved to Swedru then Aprade before settling down at Andwa where the quarrel ensured causing them to move finally to present site.

POSITION:- People are in the Gyaase division with the peoples of Akomfodo, Dansame, Andwa, Kwatta, Amoabeng, Kyinaso, Enyiresi.

LIST OF CHIEFS:- (1) Nana Kotroka Siapo.

(2) " Kwame Appiah (Destooled because of excessive drinking)

(3) Queen Ankwafera Afua (Abdicated)

(4) Nana Yaw Gyebi.

(5) Opanin Gyenin (present chief, more than 30 years on stool).

..\..

HISTORICAL:- The townsfolk are neither Etis nor Akotis nor Kosontires. The land was given to them by the Kosontires but as a result of a litigation between the Kosontires and Akuropongs, the land was later given to the chief of Akropong.

WARS:- People participated in the Akwamu War and later in the Mokwaa War. This was was brought about by the Mokwaas who allegedly captured all the women left in the town as a result of the men having left for the Akwamu war. Took part also in the Nzima war.

OATH:- "Meka Memenada" (I invoke that Saturday) when most of the warriors died.

REGALIA:- (1) Horn: This sounds the proverb "Obommofo ba nhwere aboa (The hunter's son is never mises meat).

(ii) Drum: This beats the tatoo "Fisa ma yenka nkyere wo" (Ask and be told).

(iii) Linguist staff: bears a carved "Akoserewa" to depict the proverb that "however small a bird is, it cannot be swallowed without first removing the feathers; to show that although the town is small, it is not an easy thing to sack it.

FETISHES:- The main deity here is the Afrem (River).

FESTIVALS:- "Afahye" is the main one when "Kutu" is celebrated.

The festival was observed on the same day with the Omanhene and the towns of Endwa and Juaben. Without the participation of Brofoyedru, the Omanhene may not celebrate it. Yams are mashed and fed to the stool amid libation is poured. No fresh yam is eaten before this ceremony. By this means, the stools are purified and the ancestors remembered and fed.

../..

BOUNDARIES:- These are with the towns of

(1) Akropong using the streams Kantankoma and Asuotutu

(2) Nyankumasi using the Atotoro stream.

(3) Imponsee using River Subin.

ASAFO COMPANY:- This is shared with the Ankwas and is similar to the one obtained at Fante Nyankumasi.

SOURCES OF REVENUE:- Gold has never been mined in the town although the cultivation of Kola had been very intensive. The nuts were sold to Nigerians or taken to the Northern markets.

MARKETS:- Some popular ones were

(1) Bontuku,

(2) Wa

(3) Wenchi

(4) Salaga

(5) Djamne

(6) Atebubu.

(7) Tamale.

COMMODITIES:- Some of the goods brought home were

(1) Blankets

(2) Shea butter

(3) Slaves who were sold by one (Osamoono) Samoury.

LITIGATIONS:- None

MUSLIM INFLUENCE:- None.

CURRENCY:- (1) Cowries were first used.

(2) Gold dust came in use later.

ASSIN - BOSOMDWE

Twenduampong Kwame come for some drink,
Mother Earth here is yours,
All the 99 fetishes of the Eti nation come and drink
Etiboro Denkyan here is is some drink,
Nana Kwadwo yours,
Osan Gyeawoo, here is yours,
If I have called upon you today it is not because
of anything but some strangers have come here today
to listen to and record our history, etc.etc.

Q: Where did your ancestors come from to settle at Bosomdwe?

A: They came from the Konkon Forest.

Q: Where is the forest? In the Assin State.

A: Yes in the Assin State.

Q: What name was given to the ancestors who first settled here?

A: The ETIS.

Q. Which other people are Eti also?

A: Only we the people of Bosomdwe.

Q: Are there no other towns which are also Eti?

A: There are.

Q: Such as?

A: Akorofo and Nkase which were also in the Konkon forest. Others were Afrigyei, Besease and Sekyi also in the Konkon forest. These were towns which our ancestors established.

Q: Are they still towns where people still live?

A: No only hunters now go there on their hunting expeditions.

Q: Are there any Eti towns in Assin now?

A: Akrampa is Eti, Bosomdwe, Gyimaso, and Indoe.

Q: Which are the towns sharing boundaries with you?

A: Abakrampa.

Q: Are there any Etis in that town?

A: Yes there are. There are also Ashantis. In the old days there was also Ekuwa, Senkwa and Fanyè towns.

Q: Is the Eguafo state Eti also?

A: Yes, the Eguafo state is.

Q: What about Agona Abrem?

A: They are not.

Q: What is the difference between Eti and Akoti?

A: Our first grand parent was called Kwadjo. That of the Akotis was called Kofi. So you see they were brothers, the difference arising only in the names.

Q: Do you belong now to Attandansu or Apemanim?

A: Attandansu.

Q: Does Bosomadwe belong to the Left or Right Guard?

A: We are in the Left Guard.

Q: The Etis were already here when the Attandansu came. How then did the Etis become subordinated to the Attandansu

A: You see in those days, the Etis lived in independent townships with their own powerful chiefs. There was also constant warfare. And so any time an Omanhene came with his large and more powerful following, you claimed his protection after offering him land. If we had been together we could have had our own Omanhene.

Q: Who was on the stool when the Assins came from Ashanti?

A: Nana Buru Kuma.

Q: What was the name of the Assin Chief who was welcomed by Nana Burukuma and given land to settle on?

A: Otibu Pra?

Q: Can you remember the names as well appellations and titles of all the chiefs who've been on this stool?

A: Nana Kurobea.

" Buru Kuma.

" Botwe Asiah.

" Gyae Kenae.

" Aduam.

" Kojo Kuma.

" Kwa' Anim.

Wofa Takyi.

Nana Kwaku Behwe.

Nana Boso

" Mintah

" Kwanin Attah.

Q: When was Nana Kwanin Attah enstooled?

A: 1942. About 25 years ago.

Q: Was any of these chiefs given an appelation?

A: Sampong Kangya.

Gya Kena Appenteng.

Kwanin Okese.

Minta Abu.

Q: Why did Nana Kwanin earn the appelation "Okese"?

A: He was quite a difficult person to get on with during his time. There were a lot of incidents during his time. Hence our elders said "Ei Okosobriku no no nhomm[illegible] otu a ne ntaban mu nyinaa resu" (That is the great hornbill, the bird whose wings would be "crying" when it flies).

Q: What incidents occured during his reign?

A: He had a land dispute with Cannhene Tsiku Darko and with the Aborn Chief. He won both cases.

Q: Who was the Aborn chief at that time?

A: He was called Kwadjo Cyranor.

Q: How far did the case go?

A: To the High Court at Cape Coast.

Q: About how many years ago?

A: Oh a long time ago.

Q: Had Yaa Asantewa War then been fought?

A: Ooh, a long long time after that.

Q: Has there been the great influenza outbreak?

A: It was after the litigation that the influenza broke out.

Q: What is the name of the ruling clan?

A: Right now?

Q: Yes.

A: Agona.

Q: What response is given to an Agona clans man when he greets somebody?

A: Yaa Agona.

Q: When I asked about the ruling clan you said "right now?" Does it mean then that there had been a change in the ruling clan?

A: You see if a clan rules badly we can change to another clan.

Q: But I want to know whether such a change has been effected here in this town before?

A: There has never been a case like that here. However when the Etis scattered after their defeat there was a perion when there were no chiefs. Later on when we all came back we elected Nana Kwasi Agyei of the Asona clan to rule.

Q: Have the Asonas ruled since Kwasi Agyei's time?

A: In the beginning the Agonas ruled.

Q: Do you remember the Eti chief who fought against the Fantes?

A: He was called Kurobon.

Q: How are the stool horns blown?

A: Thus "Kwao-e-Kwao-e-woyo-Donotifo-dadaw, woye-bonotifo-dadaw." Another goes like this "Yefiri-tete-yefiri-tete-yenka nkyere wo" (We are from old, if you must be told)
Int. "ansa-na-wate" (Before you know it)

Q: Is there an Asafo Company here?

A: Yes. It is called "TWAFO".

Q. How is the Twafo drum beaten?

A: Thus "Eti-Kronkron-Aburo-botoo-Eti-Kwame-no-no-watena-ase. Yeho-yo-fo-yo-ho-yo-nibere- Fom-adee-yefre-won-sen? - Yefre-wo-Eti-Kronkron. - Yen-are-Kronkron-Aborn-botoo-Eti-Kronkron." (Sacred Eti. The Aborns not the Etis. Kwame the great. He is now seated. We are handsome. We are worthy of envy. Earthling what is your name? Your name is sacred Eti. We are sacred. Aborns not Etis.)

Q: What is the Oath used in this town?

A: "Meka Eti Dondo" (I swear by the sacred Tuesday of the Etis)

Q: Why was the particular Tuesday used as an Oath?

A: It was on a Tuesday during the Boroboro Fante War that things went very badly against us.

Q: Do you mean the Boroboro Fante War during which you sought the help of the Assins?

A: The war started on Sunday but it was on Tuesday that were defeated and scattered. Later on when we came back we decided to use that Tuesday as an Oath.

Int: It was after the Boroboro Fante war that the drummer beat the tatoo "Ebinom-botoo-Eti" (Others came to meet the Etis)

Q: When did they come?

A: They arrived some time after the Boroboro Fante war.

Q: Had the war ended then?

A: Yes. It had.

Q: Why then did you join forces with him?

A: When he had been given land to settle on we realised that the Eti population had been drastically reduced by the war whilst he had a large following so we had to join up with him.

Q: What are the names of your fetishes?

A: One is called Etiboro Donkyan. The other is "Bosomodwo Akwasi".

Q: Male and Female?

A: They are both male.

Q: When do you perform their rites?

A: On Saturdays for "Donkyan and on Sundays for Bosomodwo Akwasi.

Q: Can you go to farm on these days too?

A: No.

Q: We understand there to be a festival celebration today. What is its name?

A: "Ahoo"...

Q: Why do you observe that festival?

A: ... ... seventy, eighty, ninety which the Fantes reckon

by before clearing their paths is reckoned from here. On the seventy count, it will then be the end of the year. After offering sacrifices, we can then eat new yams.

Q: You say it is the Etis who keep the calendar, why is it they who do so?

A: That is because our ancestors were already here when the others came.

Int: If our chief has not eaten new yam is it forbidden for any other person to do so?

Q: What emblem is put on the state umbrella?

A: "Awidie". (Crow)

Q: Why is it "Awidie" and not something else?

A: It is the traditional emblem of the ruling "Agona" clan.

Q: What about the linguist staff?

A: That has an effigy of the "Abrewa" (founding mother) of the Etis. She brought us here.

Q: How do you celebrate the festival?

A: On Friday, the men and women in the town go to clear the path leading to the fetish river "Bosomdwe Akwasi". On our return the women cook and mash yam which is offered to the stools and spirits of the ancestors. Before the offering, no "asafo" companies should function nor should any body do anything to create any noise like drumming. Even if a person died he would be carried along the outskirts for burial immediately. This period of "no-activity" lasts for two weeks when we all leave for the outskirts of the town in the evening to hoot. After hooting, we can then play our bands and jubilate.

Q: What do you hoot at?

A: Before the hooting our spokesman would call on the 99 fetishes of the Eti state, and give them our message thus "Etiboro Denkyna" and "Bosomdwe Akwasi" have been fed and thus we have come to hoot away diseases, anti-social behaviour etc., all the evils that plague a state.

Q: What are the names of the elders who sit with the chief at durbars?

A: My Gyaasehene is Nana Atiako.

Ankobeahene is Nana Kwabena Dankwa.

Kyidomhene is Nana Kwaku Addae.

Abakomahene is Nana Yaw Addae.

Akwamuhene is Nana Kwaku Ano.

Kurontihene is Nana Yaw Mensah.

Nifahene is Nana Ano.

Benkumhene is Nana Dankwa.

Adontenhene is Nana Kofi Donete.

Q: Why is that even if a man wronged the chief, he might drop the case if the offendender appealed to the Kurontihene or Akwamuhene?

A: Ei. Kuronti and Akwamu are the main force in the nation. Thus if any person has wronged the chief and appealed to these, the chief might drop the case, out of respect for these eminent people.

Q: There was the name "Akwamu" obtained from?

A: That has been the name from of old.

Q: In the old days when wars were so common, how did a chief get people to fight for him?

A: In that case, I, the chief would instruct some of the servants in the Gyaase group to beat the drums thus "Ken, ken, ken, ken", three times. All the warriors would arrive immediately.

Q: By warriors you meant all the men in the village?

A: Yes.

Q: In case of a war, if I had no gun, was I allowed to stay back and look after the women?

A: You went too. There might be cowards who would throw their guns away and run. You took one of these and fought.

Q: But if I had a gun but had my powder and bullets used up, did I then use the butt of the gun to hit the enemy?

A: In case your powder and bullets got finished you had to return where the chief was to obtain some more.

Q: That means, the chief supplied the powder and bullets? Yours was to bring a gun?

A: Yes.

Q: If the chief supplied these things, how did he obtain money to purchase them so that in case of a war he would not be at a disadvantage?

A: The chief did not buy guns for the whole army. Each person had to buy his own.

Int: When you became of marriageable age, your father had to find a wife for you and then supply you with a gun.

Q: But how did the chiefs get money to buy things like powder and bullets?

A: In those days, there was mining for gold. Thus the Gyaase group for instance could go and mine for him.

Q: If a young man had obtained some gold from your land, did he share it with you?

A: In those days chieftaincy was very lucrative. The stool was a powerful force in the state. So if a young man even came across a valuable thing he would bring it to the chief.

Q: Have you grown Kola here before?

A: Yes.

Q: Where was it sold?

A: The Nigerians and Northerners came to buy it. However those who could, head-loaded theirs to places like Akyenfo and Afrangwa.

Q: What towns in the North could be reached by our traders?

A: Bontuku, and Salaga.

Q: From Bontuku where did you go to?

A: Others went to Wenchi.

Int: They could also go to Brenase on the Pra River.

Q: Did you hear of a place called Djenne?

A: Yes.

Q: Where was it?

A: Beyond Wenchi in the North.

Q: What about Nsowkow?

A: That was before Wenchi.

Q: What were some of the goods that they brought back?

A: They brought cloths, blankets, and even slaves.

Q: What did they do to the slaves they brought back?

A: They were absorbed into the family. The women could be married.

Q: Could you re-sell him?

A: What! Would you undertake a weary journey to the North to buy a person just to re-sell him?

Q: But if he were disrespectful?

A: Then you could hand him over to somebody else.

Q: How were the slaves obtained for sale?

A: They say, there was a man called "Samoury) who captured them in wars and put them in enclouseres.

Q: Where were the very good beads obtained from?

A: Those beads we called, "Bota", "Bedom", "Gyanee" and "Nenkyerema" were dug from the ground.

Int: Including "Amankwatia" beads as well.

A: A certain young man used to put various beads, into a pot and after heating up the pot and melting them, he sharpened a stick and made some earth into flat plates in which he made holes. He then poured some of the melted beads into the holes and after they had solidified polished them till they share and became very smooth. Women passed strings through them and hung them around their waists.

Q: How was mining done? And how did the scales and weight look like?

A: You dug a hole till you got to the layer called "PA" (the gold bearing layer). This you collected and washed in a wooden bowl, till after removing the stones only the gold was left.

Q: How was the money used for purchasing goods?

A: There were gold weights. These were put on one side of the scales and some of the gold-dust was put on the other side. After weighing it, it can be found to be a penny, three pence or something like that and used.

Q: What did you call Kuduo?

A: .. .. ..

Q: Where was the route along which the traders travelled to go to trade?

A: In very old days, we passed through the forest to Fosu where there was a path through the present railway yard called Fosu Kokro. The path led to Jukwa.

Q: Where did those bound for Denkyira pass?

A: They passed through Nyankumasi and the forest.

Q: Which are the towns on your boundaries?

A: The Aboras, Abease, Andoe and Desui as well as Kuruwa.

Q: Have any Muslims stayed here before?

A: No.

..SSIN DOMPIM

LIB..TION Lord God ..lmighty,

Mother Earth your drink,

Nana Nkum yours

Nana Nkum Kuma yours,

Nana Tsibu Otchere yours,

Nana Nyinesu Kwabena yours,

Nana Kwasi Sukooko yours,

We have with us today, men from University to record our history etc.etc.

MEANING OF DOMPIM:- The name was taken during the Assin-Ashanti War when this place served as the rallying point for the Assin forces hence "Dom" (Army) "pem" (called)

ORIGIN:- The people migrated from ..yaase in ..dansi. They first settled at ..futuakwa across the Pra River also in ..dansi. Later on they moved across the river to settle at Nfuakesem near present day Dunkokro. They met the people called Abesbo (..ssin Nyankumasi) already settled.

The migration took place under Bafoo Nkum who was the "Safohene" (War captain) of the Nfutuakwas.

WARS:- Fought in the Nzima war under Bafoo Nkum.

RULING CLAN:- Bretuo with "Yaa Twima" as the response to their greetings.

LIST OF CHIEFS:-

(1) Nana Nkum
(2) " Kwao Panin
(3) " Tsibu Okyere
(4) " Danso (Destooled as a result of litigation between ..futuakwa and Dompim).
(5) " Yaw Ofori (destooled because of maladministration)
(6) " Nkum Kuma.
(7) " Nkum II (reigning Dompimhene, enstooled in 1952)

NB Chiefs ruled for very long periods.

POSITION:- Town forms part of left wing under ..futuakwa.

FETISHES:- (1) Dompem Boo Kwasi. This fetish was acquir.. after Nana Nkum came back from war. It descended on a Sunday hence its name Kwasi.

(2) Bosomfoo. Fetish of the ..ttandansu St..te).

RITES:- These are performed by the priest taking drink to the Asafoatse of the asiripi (asafo company) when a sheep is slaughtered and the meat cooked without pepp. or salt. Barren women and children then pick up the pieces of meat to eat: the former for fertility and the latter for good health.

REGALIA:-

(i) State Umbrella :- Appenteng (man with his hand tow. his mouth).

(ii) Drum: - This beats a tatoo of the proverb Sanbefa (3X), ansa na wako", (go back and pick it before you lea ve).

(iii) Horn:- One sounds : "Kae kae dee wode kyekyeree mee, asem yi a mewere mfii o". (Remember what you did to me for I still have not forgotten it). The horn was made after the Nzima war.

.. second sounds · "Kwabena e, akoko a obekyere akoroma nkyere no ara da". (The chick that is destined to grow up will never be caught by a hawk).

(iv) Linguist Staff: This has a carved tiger, symbol of the Bretuo clan to show their invincibility in war.

OATH:- "Meka nananom Dumase" (I invoke what happened unde the Odum tree to our fathers). This oath was made at the death of the first chief.

../..

(ii)"Koka Fida" (Friday). Some oath used by the Afutunkwas.

FUNERAL RITES:- At the death of a chief, the elders of the town are secretly informed. Later the Afutunkwa chief is informed. The body is kept for three days. The public is then informed, and the necessary rites performed in secret.

WARFARE:- In time of war, the asafo company drum is beaten thus "Dompem kesentem, mompie" (Dompem nation arise) to call together all the warriors comprising all males of fighting age. Each warrior came with his gun and was supplied with gun-powder by the chief.

CHIEF'S REVENUE:- (1) Special days were set aside during the week to go and prospect for gold by the townsfolk. The money obtained was given to the chief. They also similarly farmed for the chief.

(2) Fines arising out of court cases were divided into three and one part given to the chief.

(3) Any precious thing such as gold nuggets and trinkets found accidentally went to the chief.

TRADE:- (a) Commodities

Kola was intensively cultivated and sold to northerners. (Saremfoe).

Salt was taken to the north and exchanged with blankets, cloth, shea butter and slaves (captured by Samoono who was believed to be a great dealer in slaves.

(b) Markets:-

These were Wonchi, Bolega, Wagadugu, Dontuku Nsankaw and Djenne.

SLAVERY:- (1) Disobedient children could be sold to the whitemen on the coast.

(ii) Prisoners of inter tribal wars could also be sold when they were extremely difficult to manage.

(iii) Some of the whitemen used treachorous means to obtain slaves. They supplied them with alcohol drinks and when the natives got drunk slipped them away.

ASAFO COMPANY: This was adopted from the coastal states. The "atse" was the mother of the company because in the coastal towns the companies used to be led by females.

CURRENCY:- (i) Cowries were first used. These were obtain from the north.

(ii) Gold dust using gold weights and scales. Weights were standardised in the various denominations and coul be checked by counter-balancing one against the other in case of disagreements.

BOUND RIES:- Common boundaries are shared with Fosu, Adiembra, Antosu, Adubiasi and Kwatta.

LITIGATION:- None.

ROUTES:- (i) Kumasi - Cape Coast Route:

The old route passed along the present one.

The one to Cape Coast passed from Dompim to Akoyem to Mfuakese to Tumfokro to Amoabeng to Jakae and beyond Assin to Cape Coast.

The Kushia route passed through Jakae.

OTHER BRETUO CLANS IN ASSIN.

(i) Wurakese.

(ii) Akenkasu

(iii) Dompem

(iv) Achiano.

(v) Kyaase

(vi) Jakae.

../..

MARRIAGE RITES:- When a young man who was of age was able to save N¢16.00, he was considered eligible to marry. He informed first his father then his uncle of his desire to marry. The parents of the girl were then informed and the N¢16.00 used to buy the necessary clothing and other articles as well as to pay the bride price for the girl. The bride price was usually shea butter costing about 15 new pesewas.

DIVORCE:- Laziness, disobedience, abusive language and prostitution were the normal grounds for divorce. The husband informed the girl's parents and after the girl had repaid her bride price of 15 new pesewas the marriage was dissolved.

ASSIN - POSU

Lord God Almighty, drink,
Mother Earth, yours
Kosontiri Kwabona here is some drink,
Great Konkon Forest here is yours,
All the spirits of Akoti come and drink,
All ye great stools "for yours,
That is how we've always done things,
All today there are here with us, people
from the great school, University to listen to
and record our history etc. etc.

Q: What is the meaning of Posu?

A: You see, before anything gets mouldy (su) it must first have been wet (Fo). There has been a state in perpetual conflict with aggressors, this we are determined that whoever attacks us will first get wet and then become mouldy. Hence the name Posu.

Q: Which is the ruling clan?

A: Asakyiri.

Q: What response does he receive when an Asakyiri clans-man greets somebody?

A: "Yaa Poona".

Q: "Poona"

A: No "Poona" "Ofori nana" (Grandson of Ofori)

Q: Where did your ancestors come from to settle here?

A: We came from Adansi.

Q: Where in Adansi?

A: The place is called Afutuakwa.

Q: Did they settle somewhere before finally getting here?

A: They settled at Akrofo.

Q: Where is that?

A: It is around Praso. There is a road to the left after crossing the Pra, that leads to our old settlement.

Q: Did you stop somewhere else before getting here?

A: Our next resting place was here at Fosu.

Q: Was Afutuakwa the name of the town from which you came?

A: No. It was of the area.

Q: What about the town's name?

A: You see the region was called Afutuakwa but the area was composed of members of the various towns in the region. My town was called Trafo. This man's was called Sonkwae. Others came from Edubiase and others from Akuse.

Q: Which town did members of the ruling clan come from?

A: We are all Asakyis so any person who is found to be best fitted.

Q: Whom did your ancestors meet on arrival here?

A: We met the people of "Kosontire" under Asiedu Munkuo. These are the people of Juaso.

Q: Kosontire?

A: The state was called Kosontire but the chief was Asiedu Munkuo.

Q: Is Kosontire the same as Eti.

A: No there are three. Kosontire, Eti and Akoti.

Int. Etis is the name given to people who are found on arrival to be already settled on the land.

Q: This is our first time of hearing of Kosontire?

A: It is at Juaso just around here.

Q: Is this town Attandansu?

A: Yes.

Q: What position does it hold in the administrative set up?

A: Fosu carries the "legs" while Otsibu carries the "head" of the state. We act in his place when he is absent.

Q: Who are the chiefs whose towns are on your boundaries?

A: The Mokwaahene. The people are Eti.

Q: Where is Mokwaa?

A: Near Twifu Praso.

Q: What other towns?

A: We also share a boundary with Akropong, and then there is one with Anloe.

Q: Can you remember the names of all the chiefs who have been on your stool?

A: We came here under (1) Anin Kuma.

Nest was (2) Baafoo Asare Kyereahene

(3) Nana Twensi

(4) Gyaakwantwi Gyamnor

(5) Yaw Duku Apatu

(6) Nana Kankam.

(7) Nana Aboagye Korom.

Q: What was the appelation given to Kankam?

A: "Apesiam". Then there was

(8) Nana Birikorang Abodee

(9) Nana Kwasi Anin

(8) Nana Gyankwantwi II

(10) Nana Kankam

Kankam was destooled and Gyankwantwi was re-instated. The present chief is called Nana Obiri Yeboah II

Q: Where did Baafoo Asare acquire his appelation.

"Kyere-ahene" (he who apprehends chiefs)

A: That was the appelation given to him after his enstoolment We went to the war when the English ...

Q: Which war did you go to?

A: There have been many of them.

Q: But can you remember some of them?

A: We fought once against Ntim Gyakari the Denkyira King 7-times, till we reached a stalemate. None could defeat the other. In those days before going to war, they would heap up stems of the "babadua" tree and have the warriors

walk on it till the heap was cut in two. Then those already across would go to war whilst those behind would remain.

Q: Did you ever fight against any of the Etis?

A: The war captain of Ntim Gyakari was called Agya Ananse and he hailed from Esaase in Dunkwa. They could not defeat us nor, we, them.

Q: You however never fought against the Etis when you met them?

A: No. The Eti people we fought with was while we were still in Ashanti. It was the people of Bokwaa.

Q: What is the oath used here?

A: Fiada (Friday)

Q: How did Friday come to be used as an oath?

A: We went to war against Denkyira when a great misfortune befell us on a Friday.

Q: How did you become subject to Attandansu?

A: We moved at about the same time that Otibu also moved. We met at the river Konkom where we "drank fetish" (swore to each other) to aid one another in time of trouble.

Q: Why is it that a town may be Apemanim but the next one will be Attandansu, while the next will be Apemanim. Why are the towns of the various amanhene so mixed together without any clearly defined boundary?

A: While we were in Ashanti each was independent within his own state. When we moved here each settled at his own place but an Apemanim man might marry an Attandansu woman from

another town. In such a case the children will be Attandansu.

Int. He wants to know about the towns and not families?

A: I am talking about the towns. When we arrived the various communities that had moved settled on the land of any of the Amanhene.

Q: What festival is celebrated here?

A: It was celebrated in October but now it may be held in December or January.

Q: What was it called?

A: It was called "Afahye". When the time comes round the Afutuakwa chief meets all his elders, the Daman chief, the chiefs of Dompim, Brena, and Odumase. The various bands will play and we all turn up in our best and carry the chief in a palanquin to the river. The festival starts on a Friday and lasts a week when people can then go to farm. In the old days nobody was allowed to weed the ground during the festivals. Even if a wife was unfaithful the man involved could not be charged. The women cooked food which were placed under sheds of ancestral spirits. On Saturday the whole township came here to thank the chief.

Q: Was this the festival of the chief you met here?

A: It was our festival which has been celebrated from old.

Q: What about you?

A: We continued celebrating it to remind us of the great work done by our ancestors. After giving them food we ask for their help to make us achieve what they achieved.

Q: What are the festishes in this town?

A: "BONA" and "Konkoronma". That river at the outskirts of the town is also a fetish called BETINSIN KWABE.

Q: I believe the "Bona" was brought from Adansi?

A: They were both brought from Adansi.

Q: What about the "Betinsin"?

A: We met "him" here. He is the one who, if any person comes here with evil in his heart, kills the person when he gets to the river.

Q: How does the short drum beat?

A: "Ka-mpe-se-yereko" (I wish we were fighting).
The other drum will then respond "Wa-manya-nipa-awo-won-dobrobo" (To get people to sacrifice).
The third then comes in with "Mefiri-Ago-nede-Ago. (I came from Ago, I sleep at Ago).

Q: How did the chiefs fight wars? Did they have soldiers?

A: They did not have soldiers. What happened was that on being attacked, the Kuronti, Adonten, Mifo and Berkum chiefs will come with their men.

Q: Who bought the gun powder?

A: The Omanhene did. He then distributed it to the chiefs after telling them of where they were to engage the enemy.

Q: How did the chief obtain money to buy the gun-powder?

A: In those days we mined for gold.

Q: Did he send people to go and mine for him or did some of the gold each member obtain come to him?

A: He divided the gold each person mined into 3 and gave the miner one part.

Q: Even if you did not mine on his land?

A: No. The chief of the land shared it with you.

Q: If a member of this town went to mine for gold some where would he give part to the chief of this town?

A: No.

Q: Where did the old route pass to Cape Coast?

A: In the old days there were 2 such routes. One passed through Akwansrah. All the 16 Afutuakwa towns in Ashanti were on the route. The other route to Denkyira crossed the Offin River near Amanyemu.

Q: Didn't it pass through Akrofoum?

A: It passed through Asutrem, and Akwansrah.

Q: I was talking about the very old old route?

A: This modern route has been the one we've used throughout the years.

Q: If somebody wanted to go Cape Coast, where would he pass?

A: Through here.

Q: To Manso?

A: He passed through Manso at where the bamboo factory is now.

Q: What about the Denkyira route?

A: That passed through Yoomasi to Jukwa.

Q: How did your people cross the Pra. When they moved from Ashanti?

A: The river goes down up to the knee high during the dry seasons.

Q: Did they not use boats during the dry season?

A: No. That was the situation exploited by the Ashantis to harrass us.

Q: Is there any Asafo Company here?

A: Yes.

Q: What do you call it?

A: "Abiram". It is part of the "Kyirem" group.

Q: Is "Kyirem" the only one played here?

A: Yes.

Q: What name do you give to the leader of the group?

A: "Asafo-akye".

Q: "Akye" is a Ga or Fante word meaning chief. Why then have we Twis added a Ga word to our Twi word asafo to get asafo-akye instead of the Twi equivalent "hene"?

A: That has been the term used throughout the years.

Q: Because of this, some people claim that the Asafo Company is not indigenous to the Twis but was brought from Wantoland?

A: That is true. The Asafo Company was brought from the coast. While in Ashanti our Companies were "Apiredo" and "Fontomfrom" and "Kurunku".

Q: Has there ever been gold-mining here?

A: None.

Q: What about Kola. Have you ever cultivated it?

A: Yes.

Q: Where was it sold in the old days?

A: Some were bought here, some were headloaded to Kumasi for sale.

Q: Didn't Notherners come to buy the Kola for transportation to the North?

A: No.

Q: What about all the Kola cultivated?

A: Some were chewed. The remainder was left to rot.

Q: Didn't people walk from hereto the North to trade?

A: They did.

Q: What were the goods they took to sell?

A: Cloth.

Q: But these were brought quite recently by the white man?

A: In those days, our fathers went to Srafa to buy salt and fish "Nkamfra" to sell. They then bought slaves.

Q: What other goods could they buy?

A: Blankets.

Q: Do you remember some of the towns to which they went to trade?

A: Bontuku and Yendi.

Q: What about a place like Wenchi?

A: Wenchi also and Tamale.

Q: Couldn't others go further a field?

A: Others went to French territories. Some even stayed there.

Q: What about the town of Nsawkaw?

A: That was quite near. It was reached soon after crossing the Pra. Others went much further.

Q: Could they get as far as Djemene? (Djenne).

A: Yes. There was a man from that town here. He died only recently. Others could go to Goro.

Q: Go,... ?

A: Goro, the people in that town were cannibals. It is said that a man went to stay there with his wife. On day he left for another town. On his return he found that his wife who had contracted an illness after his departure had been killed and eaten with one of her thighs left hanging up for the man.

Q: What weapons did they use for wars before the white man brought guns?

A: We had a local type of gun called "KAFUKAPAN". It had a flint at the tip of the barrel. These guns were made in the north and were brought back by the traders.

Q: Have blacksmiths settled here before? If so how did they obtain iron before the whiteman came?

A: Do you mean those who make cutlasses?

Q: Can you tell us how they could obtain iron to make cutlasses before the white man's arrival on the scene?

A: They obtained the iron by melting a type of stone called "Twetweboo". (iron ore).

Q: Have you heard of something called "NAABOO" before?

A: "ADAABOO" is different from the "NAABOO".

Q: How was money used for purchasing things?

A: They had scales and gold weights. Some gold was put in one pan of the scales and a suitably size weight was put in the other and counter-poised for balance. The weights ranged from a penny right to £8.

Q: Suppose I came from Ashanti and wanted to buy something, how could I be sure that my penny weight would register the same

weight as yours?

A: You see, it was the currency used in the whole country. So if you brought a penny weight and I brought a similar weight they would both necessarily register the same weight.

Q: You haven't quite answered the question. You say there was sixpence weights. Did it mean then that all the weights used to weigh six penny worth of gold were the same?

A: Right.

Q: But how could you determine that the weights used to weigh say penny worth of gold possessed by a Worakese man and Tumfokro man were the same?

A: It was just like at present when a man goes to a store to buy nails. The nails are put in one pan and balanced against standard weights. Every where in the country our fathers had standardised the weights so that a penny weight weighed just this and a half-penny weight weighed just that amount.

Q: What I want to know is whether there were smiths in the various towns who could make the different weights and if so how could the smith in this town, say, ensure that his weights balanced exactly the right quantities as those made by the smiths in say Kumasi?

A: You see after making a weight he counter poised it against a standard one. If it over-balanced then he cut some piece off it.

Q: What I want to find out is that in this case he conterbalances his new weight against a standard one. Where then did he obtain the standard one?

A: This was something we came to meet.

Q: That means all those that had been made took the same weight in gold?

A: Yes.

Q: How much was "Benaa"?

A: £7.

Q: What about "Peredwan"?

A: £8.

Q: Was this the largest denomination?

A: No we had "Ntanu".

Q: How much was that?

A: £16. and was equivalent to two peredwans.

The largest denomination of the weights was the "peredwan"

Q: Suppose you were travelling from Juaso and on reaching here you found somebody selling cooked yam. Would this person have his scales with him while you had only your money?

A: Yes. he would then put a weight in one pan while you put your money in the other and weigh it. When they balanced he would pour it out.

Int. The traveller would also have his scales and weights with him.

A: "Nsoansa" was One new Cedi (10/-) "Doma" was 8/-.

"Domafa" was 4/-. In Ashanti however "doma" was 7/-.

Q: How did the chief obtain money to pay his household?

A: He did not pay his household nor did we pay him. But somebody might mine some gold on his land. In this case the chief would share it with him. After, he would divide what the goldinto 3, one would go to him, one to the stool and the third to the elders.

Q: What about after court cases?

A: After a case when the linguist took his part, the remainder was divided into 3 amongst the chief, the stool, and the elders.

The stool's share is used to buy stool properties like clothes, powder and bullets. The chief uses his share to feed and clothe himself, and his family.

Q: Did the elders then share what they obtained with members of their families?

A: No it belonged to them.

Int. Some money is obtained from the produce of the land. Of this the elders share with members of their faimlies. But in a court case, the other members of the family would be farming while you the elder, would have to attend the case. So if you got some money from it you were not obliged to share it with them.

Q: Even so, the members would get some share since if a young man got himself into trouble it was perhaps incumbent on the head of the family to extricate him?

A: You got him out if you had the means. Otherwise you obtained a loan and sold the naughty boy to pay for the amount.

Q: Have you engaged in numerous litigations with the Manso chief.

Q: But isn't this place Apemanim?

A: It is but he claimed the main street through this town belonged to him.

Q: The main street?

A: Yes.

Q: How far did you take the case?

A: As far as the High Court at Cape Coast.

Q: A long time ago?

A: Yes about 25 to 27 years ago.

Q: Who was on the stoool at that time?

A: Nana Akwasi Anim.

Q: Does the train route pass through an old one?

A: It passes through the old one to Mokwaa. From here you go to Adiembra then to Abeso then to Kushia and finally to Mokwaa.

Q: How many years ago was it since you were enstooled?

A: 4th August, 1941.

Q: Have you heard of the name "Agyensem?"

A: One of my grandfathers was called thus.

Q: Was it his stool name?

A: Yes. that was the name by which he was called.

Q: Whom was he named after?

A: It was while we were in Ashanti.

ASSIN JUASO

LIBATION: Lord God Almighty,
Mother Earth, drink
Nana Otoku yours,
" Agyarko yours
" Akua "
" Kwasi Wuo yours
" Asante Baayie yours
" Asiedu Nonku yours
" Korankye Protoo yours

Our message for you today is the arrival here of these strangers from University who are here to record our history etc. etc.

MEANING OF JUASO:- The people took on the same name that they when they were at Juaso in Ashanti Akim.

RULING CLAN:- Oyoko with "Yaa Obirima" as the response to their greetings.

The symbol or totem of the clan is the crow.

MIGRATION:- The people claim to be of Sudanese origin while in the Sudan, law was enacted forcing all the inhabitants to become Muslims. This they refused to comply and so moved out to Juaso in Ashanti-Akim. While at Juaso, their leader who was a hunter came to Assin then a thickly forested area and with the aid of his hunter shot a "koson" (tiger). He buried the tiger's head in the bush and went back. Later when they had to move from Ashanti, they decided to settle at where their captain had buried the tiger's head. They then became known as the people of "Kosontire" (tiger's head).

The people claim to be Etis, although they call themselves "Kosontire" because of above reasons. They claim that when they arrived, there were no other people. Their migration from Sudan was under one Nana Otoku. He also led them to Assin.

../..

LIST OF CHIEFS:-

(1) Nana Otoku Dum
(2) " Agyaako
(3) " Akuren
(4) " Akwasi Wuo
(5) " Asante Baayie
(6) " Asiedu Nunkuo
(7) " Kwabene Botweam
(8) " Yaw Korankye Prontoo (Tooga)
(9) " Amoabeng (Destooled)
(10) " Kwasi Yeboah (Destooled)
(11) Nana Amoabeng (Re-instated and re-destooled
(12) " Kwasi Yeboah (Re-instated)
(13) Opanin Asare (Abdicated after ode day's rul
(14) Nana Kwaku Asare (Abdicated after Seven days)
(15) Nana Kwabene Ampong
(16) " Yaw Kuma (Regent for 6 years)
(17) " Awuro (Regent for 5 years)
(18) " Kwasi Dwira
(19) Opanin Asare (Regent for , 7 years)
(20) Opanin Kwame Obeng
(21) Abusuapanin Kwabene Owusu (Regent for 8 years)
(22) Nana Asiedu Nunkuo II (Present chief enstooled in 1960).

The appelation "Baayie" (Arrived in good times) was given to Nana Asante because he was enstooled during a time when the wars had subsided and peace prevailed in all the land.

WARS: (1) Nana Toku fought during the Agya Ananse War at Nokwaa, It was there that he earned the appelation Dum.

(2) Nana Agyarko went to the Ashanti-Denkyira War during the reign of Asantehene Osei Tutu.

REGALIA (i) Drum - This beats the tatoo "Kosontire, firitete" (The Kosontires are from old).

(ii) Horn: This sounds "Yaw ee, entan dodow yi eden? (Ya.., My all the hatred?)

The horn was sounded in memory of Nana Yaw Korankye, who although he was Etı and thus should have been overlord was ignored by the latter waves of migration who never troubled to ask for permission to settle but did so wherever they pleased. This was because the Juaso army had been reduced by wars and Nana Korankye could not therefore assert his authority by force. Thus he caused the horn to be made to express the sorrow he felt.

OATHS: - "Meka Dwoda" (Monday). It is said that Otoku was killed on a Monday in one of the wars.

It is said that during the Agya Ananse War, it was the Attamansu who because of their greater numbers led the forces against the enemy. This coupled with their position between the Assins and Fantes made them the undisputed overlords (Omanhene). The first war was waged against the Denkyiras by Nana Toku.
They have no knowledge of a war between Etis and Borbor Fante but aided one another to fight the Ashantis.

FETISHES:

The main deity is called Amoa. This is claimed to have been brought from the Sudan.

.../...

FESTIVALS:- The main one is called Afahye. Sheep is slaughtered and offered with mashed plaintain and boiled eggs to the various fetishes and ancestors. The food is taken to the old settlement and put on sheds erected for the purpose. No person is allowed to eat fresh yams until the end of the festivities.

ROUTES:- (1) To Kumasi

This passed through Old Juaso to Old Nyankumasi to Brofoyedru, then to Old Prasu at where the cemetry of Captain Ferguson is. It was here that the Pra was crossed.

(2) To the Coast

The old route passed almost alongside the present one.

(3) To Denkyira

This passed through Asempanaye and across the Prah at Kushia to Denkyira territory.

BOUNDARIES:- The people of Nyankumasi, Juaso and Edubiase are all Kosontires and therefore consider as brothers owning the same land.

Their common boundaries are shared with:-

(1) Brofoyedru using the Subin stream.

(2) Akropong using formerly the Akawusu stream but now have pillars put through the forest.

(3) Nsuta using the Dawumako stream but due to various litigations now use River Duadan between Nsuta and Enyinabrem.

(4) Omanhene using the Asuboni stream.

(5) Andoe using the Kontompe stream.

(6)&(7) Andwa and Breku, also using the Subin stream.

...

LITIGATIONS:- (1) Juaso or Akropong (1912). The dispute degenerated into an armed struggle while the case was at Court. It was first settled at Cape Coast High Court. Upon an appeal, it was taken to Accra High Court and finally to the Privy Council in England whence a surveyor was sent to demarcate with pillars.

REGALIA:- (1) Linguist Staff:- This has a carved "Osonson" (earthworm) A goatlike animal with horns touching the back) depicting the proverb "Had I known is always late", i.e. if the animal had realised the significance of its hours as weapons of defence, it would not have had them grow coiled to touch its back.

KOLA:- This was a main occupation. It was bought by Nigerians later on while in the olden days, it was headloaded to the north.

SPEAKERS:- (1) Nana Asiedu Nunkuo II
(2) Abusuapanin Kojo Akrumah
(3) Gyaasehene Kwame Koronka
(4) Opanin Kojo Kuntuo
(5) Okyeame Kwaku Appiah
(6) Okyeame Kwame Donkor.
(7) Abusuapa-nin Kyeame Kwabena Doban.
(8) Ohemaa Akua Aboagyewaa.

ASSIN-KUSHIA

Q: What is the ruling clan in this town?

A: Aduana.

Q: What is the "Ntoro" or response to an Aduana clansman's greeting?

A: "Yaa Abraw".

Q: Where did your ancestors come from to settle here?

A: W've always been here. We are Etis and have never migrated

Q: Since you have not moved which people have come to settle on your land?

A: There is a town called Bremang to whom we offered land to settle on. Then there was Hwediem.

Q: Why is Aduana the ruling clan in this town?

A: Our founding father Chief Ansa Sasraki who was the overlord of all the land belonged to the Aduana clan.

Q: So Aduana has always been the ruling clan?

A: Yes; Always.

Q: Who are the chiefs who have been on the stool up to the present time?

A: Ampong Senyaako,

Agyemsem Koko (Pra Agyensem).

Awura Kogyan.

Panin Amisah (who was named Agyensem)

Pra Agyensem.

The last one is the reigning chief.

Q: You gave the appellations of some of the chiefs you mentioned. Could you tell us those of some others?

A: Pra Agensem was such a brave man that even though he had a small army he could overcome other chiefs with bigger contigents hence "A-gye-nsam", (The who wrest from others)

Q: Are there other appellations you can remember?

A: My own great-great-great grandfather was given the appellation Kumanin.

Nana Agyensem went to the Gyaman War with the Ashanti forces where he fought and killed Adinkera.

When the Denkyiras fought the Assins he again led the Assin forces.

Q: Do you remember any other wars?

A: Kushia aadone fought against Denkyira once.

Q: You have been very helpful to our cause. You see in 1697 before Denkyira fought against Ashanti they had fought with the Assins. It was after Agyensem had fought against Denkyira that he went and brought in the Fantes.

A: Very good, good.

Q: During the reign of some chiefs, special incidents like the making of a motor-route may occur. Do you remember of any such chief?

A: It was during the reign of Pra Agyensem II that the motor road was made.

Q: What is the oath used in this town?

A: It is "NTWOMA". (red clay) "Meka Kushiafoo NTWOMA".

Q: Why did the Kushia people paint themselves with red clay?

A: Nana Agyensem was such a powerful and brave warrior that there was no one equal to him. My great grandfather Kumanim and Tibu Darko went to Akwamu to fight the Akwamus. After defeating the Akwamus he was coming back home and when he got to Aprade near Worakese he died and was carried here in a palanquin. This sad occurance caused all the people including even the children to smear themselves with red clay.

Q: Some chiefs during their reign do certain things like the carving of a new drum, horn or something of the sort by which he is remembered after his death. Are there some of these objects here?

A: There is a drum which we call Kantamanto. When he helped the Ashantis to defeat Adinkera in the Gyaman war the drum was made "Kantamanto, Kantamanto". We never go back on a word.

Q: What emblem does the chief have on his state umbrella so that at a durbar of chiefs one can say this is the Kushia Chief?

A: There is nothing to show that this is the Kushia chief or not, but there is a golden "Babadua" on the umbrella. The object which distinguishes the chief is his horn.

Q: How does the horn sound?

A: "Adee a Onyame de asie, oteasefo ntumi nsee no"
(What God has preserved no mortal can destroy)

Q: Does Kushia belong to the Left or Right Guard of the State's administrative set up?

A: Kushia is the leader of the Right Wing.

Q: Why is it that although Kushia is Eti which means that all the others including Tsibu Darko's people met you here, yet you are not Omanhene but Nifahene (Right Wing)?

A: Our war with Denkyira was fought in two stages, First against the war captain of the Denkyira chief who was called Akoa Tia and whom we defeated. Later on we were attacked by the Denkyira-hene himself who defeated us. Our ranks were then very much reduced so we went and attached ourselves to Attandansu.

Q: Are there any chiefs who are subject to the Kushia stool?

A: No. There are no such chiefs.

Q: At a time when a new Omanhene is to be enstooled in the State, is the Kushia chief required to perform certain formalities?

A: At the celebration of a festival, everybody puts on his best then we move to the chief's house to pour libation. From there we go to the Kurontihene's house for a similar performance. Afterwards we all meet at the chief's palace to drink palm wine.

Q: Suppose you have to go to Fante Nyakumasi what do you do?

A: The festival is first celebrated at Fanto Nyankumasi when we all travel there for the celebration before coming back to observe ours.

Q: At the time that Fante Nyankumasi is celebrating its festival are there certain things that you from Kushea have to take along?

A: We take nothing but our bodies, which are then clothed in our best attire. If there is a band in town it is also taken along to perform.

Q: How are enstoolment carried about when the stool becomes vacant?

A: The whole nation meets. Then the "Abusuapanin" (Head of the family) is requested to provide a suitable candidate. He and the queen-mother discuss it and elect a suitable person who is subsequently enstooled.

Q: If the people find the person elected by the queenmother unsuitable what do they do?

A: They tell them their choice is unsuitable and a new person is elected. Otherwise the people themselves will choose their own man.

Q: What is the main fetish in this town which helps with the administration of the town?

A: Bosom-Pra. (The fetish river Pra). He is the one who guides and aids us with the administration or the state and with our warfare.

Q: Is the Pra therefore quite near here?

A: Yes very near.

Q: Why do you worship the river Pra here at Kushia?

A: Our ancestors have always settled along the banks of the Pra. Although they have moved to various settlements the sites have always been along the river.

Q: Do you remember any chief who was able to capture another chief's sword-of-state or drums or did something by which he is remembered?

A: We have the appellation "Kantamanto" (Never go back on his word) which the Asantehene gave us because of the help we gave him during one of his wars. By this appellation no

Kushia subject is bound by any of his oaths.

I believe the Kushia-hene has an ensignia like a linguist staff which his messengers carry to show that they are the King's messengers?

We have "Apraw," a staff and "mmana" (whisk).

What emblem has been put on the staff?

One emblem is the proverb "Wofro dua pa a na ye pia wo to". (It is only when you climb a good tree that you get others to help you on). There is another which bears the head of the chief whom we decapitated.

What is the principal festival in this town?

Our festival is the one which the Omanhene Tsibu Darko observes "TUTU". The Tutu was obtained from the Akwamus during the Akwamu War.

In case of a young man wishing to marry how did he go about it?

On seeing a young girl whom he loves, he approaches his father who goes to perform the necessary customary arrangements. No one marries without his father's knowledge.

How are funerals conducted here?

We make preparations on how to feed and provide accommodation for the well-wishers who come to the funeral.

What rites are performed for and on the corpse before it is buried?

A Coffin is bought. His cloth, pillow and blankets are taken and used to prepare the corpse and then it is buried.

Why is the corpse rested on a pillow and blanket and not just put in the Coffin?

If he was an "Odehye". The Akans believe that any human being is royal in his own right simply because he is human and not animal of Nyantorkyi-krom. Who slept on a pillow and blanket when alive, then when he is dead should he not be given a good place to sleep.

Before Christianity came to the country the corpses were still put on a blanket and a pillow. Can you explain why these were provided and whether there is any belief associated with them?

Any person with whom a mother has been pregnant and laboured for nine months is important. So when he dies he is not just thrown away as if he was worthless.

Q: When we were children we believed that when you died you went to join your ancestors so you had to be provided with everything otherwise you turned into a ghost who would haunt children. Do Akans believe that there is a life somewhere to which we go when we die?

A: Yes you go to "Asamando". (The place of the dead).

Q: That means there is a place to go to. I think some money is usually tied to the end of the cloth to be used to buy "Bresuo". (Water)?

A: Yes some money is tied to the cloth.

Q: How are criminal cases tried in the state?

A: If a person does something bad to you, you take him before the chief.

Q: Why is it that although a person may be guilty of a very serious offence he is only fined a small fee like a box of matches. What is the purpose of the box of matches?

A: It is to serve as a token for all present to remember what had happened.

Q: In the old days when wars were very common how did the chief obtain warriors to fight for him?

A: In the old days we were our own soldiers. Then I for instance might have a dozen guns, some one also might have a dozen. Every person had a gun, and was a warrior.

Q: So if there was a man who could not buy a gun how was he treated?

A: Like a woman.

Q: Before the whiteman came what weapons did you fight with?

A: Our fathers could make their own guns, powder and the flint (dareboo). We mined for "atwetweboo" (iron ore), made a hole, put the ore in the hole and made a fire on it till it was all melted. The iron was then removed and guns were made from it.

Q: I read somewhere that before the white man came the people of Akanni did not used gold dust as currency but iron. Is that true?

A: That means our fathers used stones or iron for currency. Have you heard of any instance when iron instead of gold was used as currency?

A: Gold dust

Q: No, iron being used throughout this land and in the north?

A: We used Cowries.

Q: Could any person use gold dust to buy goods or not?

A: In the old days it was the currency used throughout the land. There were people to whom mining was their occupation, when you took some salt to them they gave you some gold in return and this was the money we used to buy our goods.

Q: How was mining done?

A: Holes were made. We then entered them and removed the earth to above the ground where the women washed it for the gold.

Q: Could every person then go to dig for gold?

A: All the towns folk could dig for gold. What you obtained was used to buy food and meat.

Q: What about strangers?

A: Don't you think in the old days our fathers might have used clubs, and bows and arrows to fight?

A. Mmm.

Q: Did guns then come from somewhere?

A: Spears were used in the North (Sarem) to fight. Our fathers had always used guns to fight.

Q: Guns were first sold to natives when the Dutch came since the Portuguese were forbidden by the Pope to sell them. That means there was a time in our history when there were no guns. Since you say that iron could be obtained from some stones, don't you think matchets were made with the iron?

A: Matchets, hoes, Axes and guns.

Q: By what means does a chief get money to administer his State (Revenue)?

A: Whenever a person defaulted on an oath he was fined. Again the people could help whenever the chief was engaged in a money-making venture.

Q: Could the people go and mine for the chief. In the Wassaw area for instance at certain times all the able-bodied people went to mine for the chief? What about this place?

A: Things were also similar here. Mining was done by digging holes called "NKORON".

Q: What about the man who finds something of value say a gold nugget. Does he takes it to the chief?

A: If you came across a big nugget of gold then you took it to the Omanhene at Fante Nyankumasi.

Q: Since the Assins have always been traders may I ask what goods they traded in?

A: In this place farming was the most important.
They cultivated yams, cocoyams and plantains which were sold to the Ashanti and coastal traders who passed through here.
However there were also some traders.

Q: Before the white man came with the coastal trade was there any inter-tribal trade and if so which were the markets?

A: We traded then with the Ashantis. There were markets at Akenkasu and Edubiase.

Q: Didn't they travel to the North to trade?

A: That was later when the motor-road was made.
Then the trade was mainly in "POWIE" (Rubber)

Q: Where were things like beads obtained from?

A: They were all obtained from the ground.

Q: Which ones were mined?

A: There was one type which looked like gold called "BODOM"
Then there were others like "BOTA", and "GYANIE". They were all of the same weight.

Q: Were some of the beads manufactured?

A: Those are the imported ones which are now sold on the markets.

Q: Has Kola been cultivated here before?

A: We used to cultivate it but now there is no one to buy it so the farms, have been overgrown with bushes.

Q: Where did you sell the Kola?

A: In the old days, the Moshis and Kontonkoris used to buy it. Later on the Nigerians were our buyers.

Q: Do you know anything about the Mmrawa markets of the Hausas?

A: Even my own father went to Mmrawa Market. We bought European made goods and took them to Mmrawa to sell. Sometimes we brought back slaves.

Q: Do you have the sites any old settlements around here where we may perhaps find stone-axes?

A: Here there are many such sites because we constantly changed our settlements. But are you after the very old sites? Any will do.

A: Then our founding father Ansa Sasraku's town was Hemang near Twifo Praso getting to the border with the Wassaws. There was an old village near Tobiase called Asasetre which in the old days was the centre of the Aduana clan which ruled all the land.

Q: Although it may not be possible we would like to visit these places for you may come across certain object which reveal a lot of traditions ...?

A: That is not possible.

Q: Some of these object are pipes, "Taasen", which are very scarce but which show much of the craftsmanship of our ancestor

A: In the old days they were quite abundant but now they are very scarce.

Q: Old earthen-ware pots and in some places in Kwahu what we call "Sampon" (funeral effigies) for instance are no more be found. But do you still make funeral effigies?

A: We call it Asodee. The potrait of a dead person or a picture is taken and put on his grave.

Q: Suppose a person dies now who are there to make the effigies?

A: Hey, there are people. We do not joke with it at all.

Q: Have you engaged in any litigations with another stool?

A: We engaged in one with Apenkwa some twenty years ago.

Q: Where was the case heard?

A: It was first heard at the traditional Council of Chiefs at Saltpond and then taken to the High Court at Cape Coast. On an appeal it was taken to the High Court at Accra and finally it was taken to England.

Q: Who was on the stool when the case come on?

A: Pra Agyensem IV.

Q: Can you give us the names of those chiefs who were destooled?

A: In this town no chief is ever destooled. It was only during the Nkrumah Regime that Pra Agyemsen IV was destooled. But he was even re-instated.

Q: Have there been or are there some Nolsoms here who could or can read Arabic?

A: None at all.

Q: What did Nana Agyensem wrest from somebody's hands before he earned the name "A-gye-nsem".

A: That name is given when on meeting another chief's forces during war, you are able to overcome and kill the enemy chief and seize his sword. You are praised with "A-gye-nsem."

Q: Does it mean that there is a sword which was seized from a vanquished chief?

A: Yes there is also a skull.

Q: Which states share boundaries with you?

A: Breman Asiam, Mokwaa and Adansi.

Q: Were they the geographical limits of your authority before the Denkyira war or were they much larger?

A: It was a large area of land which have now been settled by many people.

Q: How far did it reach?

A: There was a river called Ahaso.

Q: Did you ever hold land north of the Prah?

A: Yes. Beyond the Pra.

Q: Up to where?

A: Up to the Offin River.

Q: Why is the town called Kushia?

A: You see when we fought the Ashantis and moved across the Pra, this was the meeting place of the forces hence "Kuw-hyia" (Forces-meet).

Q: Where did the old Kumasi to Coast road lie?

A: It lay through the forest through here to the Coast. This was where the crossing of the Pra was effected.

Q: I read from a book that our fathers used what was called "NAABOO" before gold dust as currency. Do you know of any such thing. There is a village called Kohia near Tomom where it was claimed that the "Naaboo" was iron that had been beaten. Can you tell us something about it?

A: "Naaboo"?

Q: Yes ... ?

A: (Rabble) .....

Q: Another thing, since the king could not himself travel to trade or buy guns for defence what particular group in his household was responsible for the trading activities of the king?

A: This was the responsibility of the "FOTOSAMFOO". (Treasury keepers).

ASSIN-KUMASI

Speaker: Opanin Yaw Wireko (Odikro).

Libation.

Our Lord God Almighty,

Mother Earth drink,

Nana Aputae Fiadana drink,

All the spirits of our ancestors drink,

I've called on you today to aid me in giving our historical facts to these eminent people from University etc. etc.

Q: Why is this place called Kumasi?

A: We the Assins were all in Ashanti. One day Okomfo Anokye the fetish priest of the Asantehene told him to call a meeting of all his sub-chiefs on the first Monday after the sacred "Addae" Sunday. When they were all assembled he pulled out an "AKOFANA" (Sword) and told us that he would hurl it into the air and after it had been caught he would tell us of the significance of the act. He subsequently threw it into the sky and after a fierce struggle the Attandansu chief Nana Tofa got the blade of the swood. He told the Asantehene then that he should always undertake his campaigns with the Assins in the lead so that he would always emerge victorious. However although the Assins should have received more favourable treatment, our people were constantly being decaptitated for defaulting on oaths. Things thus deteriorated to a stage when we moved down to the Fante area. However the

Asantehene could then not win his wars. So he sent messengers to come and appease us and take us back. After that he began to win his wars. However we were no better treated than at first so we moved down once more. This to and fro movement happened 7 times when finally one of our ancestors called Nana Apiefa Akwatia came to settle here and feeling he had travelled far enough vowed that before the Asehtehene could take him back to Ashanti he would have to kill all his people. "Gye so oku-nase nyinaa" This became "Kun-n-ase."

Q: What is the ruling clan in this town?

A: Asokoro.

Q: What response is given to an Asokoro clans man when he greets somebody?

A: "Yaa Adeena".

Q: Who was the chief who led the people across the Pra?

A: Nana Apiefa Akwatia.

Q: Who are now his descendants?

A: I am the only one left and I am the Odikro. Those people sitting round there are his grandchildren.

Q: Where did you stop for rest before finally arriving here?

A: We stopped at a place between Kwatta and Edubiase. But he had to move further away because it was too near Ashanti.

Q: Is that then the only old settlement you have?

A; There are others.

Q: Where are these?

A: There is one around here. When he settled there he was induced back to Ashanti by the Asantehene. However when he came to settle there he brought his nephew called Esaa Akomeah. So, when he went back to Ashanti where he died, Esaa who already knew of this place brought us here.

Q: Where in Ashanti did you move from?

A: There were two of the towns. One was Kusiase, the other was Mamfoman. It was to the left after crossing the Pra and near to Amuduroase.

Q: Was it in Adansi?

A: Yes. It was.

Q: What was the position of your chief in the Administrative set-up while in Ashanti?

A: We were all subject to the Asantehene.

Q: Did they have a stool which they brought with them here?

A: Yes they had a stool.

Q: Do you remember the Asantehene during whose reign you moved from Asante?

A: It was during the Amankwa Tia War after which we went back no more.

Q: Do you remember when the first one took place?

A: There many such but it was during the Amankwa Tia war that the English saved us and we never went back.

Q: Whom did your people meet here?

A: We did not meet any people but the land belongs to the Fantes.

Q: Fante?

A: Yes, from here you go to Abora Dumkwa.

Q: And so you are not Etis?

A: No we are Assins.

Q: Does Kumasi belong to the Left or Right Guard of the Attandansu State?

A: The Left Guard.

Q: Is this place Attandansu or Apemanim?

A: Attandansu. Our chief the Left Guard leader.

Q: What are the other chiefs in the Left Guard Group?

A: Fosu, Assin Nyakumasi and Nkran.

Q: Who are the chiefs who've been on the stool from Nana Apiefa Akwatia's time up to the present?

A: (1) Nana Apiefa Akwatia.

(2) Nana Esaa Akomeah.

(3) Nana Damoto.

(4) Nana Attah Amoako

(5) Nana Akomanin.

(6) Nana Kwame Awere.

After Kwa'Awere came the present chief?

Q: Was Apiefa Akwatia the only one with an appelation?

A: No. Akomanin Kyerempe,

Then Kusi Anin.

and Awere Pansin

also Damoto Korampire.

Q: Have you fought with the Assins in any war since you came?

A: Yes.

Q: Which one?

A: What happened was that somebody brought his son to another in respect of a loan he had obtained. They went to farm one day and the man found something called "Dufruwa". When they came home the boy went and told the chief that they found a Dufruwa" when the went to farm. The chief became angry and sent for the man. It became a big case and war broke out over it.

Q: Did the chief who found the "Dufruwa" come from here?

A: Yes.

Q: Who fought who?

A: The Attendansus and the Apemanims.

Q: Who was the chief when the war broke out?

A: Nana Aputae Asare was the Attendansu chief.

Q: What was the name of the then Apemanim chief?

A: Nana Nkyi.

Q: But haven't the Assins together fought in any war before? Wars like the Akwamu and Denkyira ones?

A: The Akwamu War was fought during the reign of Nana Aputae Asare. Nana Frimpong Manso was the chief of Akim Oda. One of his nieces called Akua Sika went to Akwamu to sell groundnuts but after three years nothing had been heard of her. He therefore went to a Muslim priest called Kramo Kyi and told him to help him find his niece. The priest then told him that he had to attach himself to a more powerful chief who could then help him recover his niece. After much thought Nana Frempong Manso came to the conclusion that the powerful chief concerned could only be Nana Aputae Asare the then

Omanhene of Assin Attandansu. So he sent his linguists with drinks and money to Nana Aputae, with best wishes from Nana Frempong. At the same time a young man came to Nana Aputae at Ninicso. The young man said he was the direct descendant of Nana Akoto who was then the Akwamu chief. According to Akwamu custom any heir apparent, before he could be enstooled had to provide the state with a Calabashful of gold dust to show his industrial and economic capabilities. Thus the young man had come to Nana Asare to seek a loan of a Calabashful of gold dust to show his people so that after he had been enstooled he would repay it. After considering it Nana Aputae decided to aid a man in need and furnished the boy with not one but two Calabashfuls of gold dust.

Before he left he wished Nana Aputae prosperity and victory in all his wars. Then he left for Akwamu where he became the chief. Later on this same young man, now chief saw the Akua Sika who was the niece of Frempong Manso and took her for his wife.

After Frimpong Manso's gesture of goodwill to Nana Aputae, he then sent his linguist with a proposal of "Marriage" by which he Frimpong would be the "Wife" of Aputae so that Aputae would defend him in time of trouble. Aputae accepted and drink the wine provided for such a ceremony.

A few days later, the linguists came back and told Nana Aputae that the Akwamus had waged war on his "wife" Frempong Manso and so if he was a man then he should go and defend "her"

The Assin hene became annoyed and moved his warriors to attack Akwamu. When we got to the river Afram we found the Akwamus on the opposite bank with no idea at-all as to how to cross the river to get to them. At night some Attandansu young men were captured and taken away by the Akwamus. There the executioners wanted to execute them out-right but the chief over-ruled them and said the execution be post-poned till the next morning. That night he asked them where they came from after realising that their dialect was different from the Akims. They told him that they were children of Aputae Asare. At which the chief slapped his chest. You see the result of the gold-dust that was freely given, he aided the boys and at night-fall he gave them 4 calabash fuls of gold dust and adorned Akua Sika with golden trinkets and ornaments and took them to Nana Aputae and told him that since he had wished him victory in all his wars he could not then go back on his word.

He then showed Nana Aputae the stone steps just covered by water by which they safely crossed the water and told him to cross with his warriors the next morning. He then left. The other chief then crossed with his warriors and hid themselves to wait for the unknowing Akwamus whose chief had hastly left his warriors. Next morning when the Akwamus got to the battle-area they were viciously attacked and utterly routed.

Q: That is the oath in this town?

A: "Ebenada" (Tuesday). We defeated the Akwamus on a Tuesday.

Q: What is the name of your fetish?

A: Kofui Amponsah.

Q: How is the worshipped?

A: At the end of every year a sheep, eggs and mashed yams are offered to him.

Q: Was the fetish brought from Ashanti?

A: No it was already here?

Q: It was here?

A: We met it here. It is still here.

Q: What fetish did you bring from Ashanti then?

A: We brought no such fetish.

Q: How is the state horn sounded?

A: Thus("Kwadwo-ei,-Kwadwo-ei-,Kwadwo-ei,-pepa-wani-e-Kwadwo-pepa-wani-e)

(Kwadjo ei, Kwadjo e, dry your tears, dry your tears). When the battle became fierce so many people were lost.

Q: What emblem is put on the umbrella?

A: "Forawese."

Q: Why is it that this is put on the state umbrella?

A: You see in any old house there will always be people with royal blood in them.

Q: What about the linguist staff?

A: During the Konkom forest war he was empowered by the Omanhene to make the staff.

Q: You haven't told us about that war?

A: I have.

Q: The War with Apemanim?

A: Right.

Q: Do you celebrate any festival here?

A: Yes at the end of the year we offer drink and food to the stools.

Q: What is the name of it?

A: After celebrating Tutu at Nyankumasi we celebrate ours three weeks later as part of the general celebration.

Q: If a chief dies what songs are sung?

A: "Yoo-asuogya,-o-,yemuo-,ose-muo-,asuogya-o,-osukotote-a-wasan-paa-wii."

Q: Where was the old trade route to Kumasi?

A: It was through here to Tarkwa Dunkwa and hence to Kumasi.

Q: Where was the Prah crossed then?

A: It was crossed over there.

Q: Where? At Kushia?

A: No. It was crossed in Nassa region. That was where the route lay.

Q: What goods were sold when they went to the north to trade?

A: They took cloth there.

Q: No before the white man brought cloth what did they take there?

A: They took Salt.

Q: Have you grown Kola here before?

A: Yes.

Q: Do you remember the chief during whose reign guns were first used in war?

A: It was not here but during the Ashanti war.

Q: What weapons were used before guns were brought to the country?

A: When there were no gun-powder, we used flint to fire the guns.

Q: Before the White man brought guns, could we make our own?

A: No but we went to the northern regions to buy them.

Q: What are the towns with which you share boundaries?

A: The town of Abora Dunkwa and Bosomadwo.

Q: What land-mark do you use to show the boundary with the Abora Dunkwas?

A: There is a stream there called Korow.

Q: And Bosomadwo?

A: There are farms.

Q: What about the northern part?

A: That is with Amankwado township using farms.

Q: Has any muslim settled here who've established a school?

A: No.

Q: What about other muslims?

A: They come and go from time to time.

Q: Has this town engaged in a land dispute with another?

A: The land is not ours.

Q: Before the white man came how did a man marry a woman?

A: You took drinks and some money to the family of the girl.

Q: Can you tell us how things were done such as how much money was involved etc?

A: In those days people were not as rich as now when because of Cocoa money counts for nothing. In those days if I saw a woman whom I wanted to marry I sent people to the father to inform him, of my intentions. After assenting to the proposal, drinks were provided and some money was then offered to the family after which the girl became my wife.

Q: In these modern times a man wishing to marry a woman will take her to Church after which they would ride back and go on honey-moon. In those days was there anything like many people ushering the girl to her husband for the first time?

A: But that was what we call wedding.

Q: When did that take place?

A: After receiving the agreement to a marriage proposal I then went home to prepare myself. The family too would prepare the girl by decorating her with ornaments, and then on the appointed day, the brothers, and sisters and other members of the family would be instructed to take her to her husband. When my messengers arrive, they would then give her to them to be taken away.

Q: Did feasting take place?

A: Ooh, there were a lot of festivities.

Q: Did they pound fufu specially for the occasion?

A: What if you are a wife going to your husband, won't you eat?

Q: But did they cook to take along with them?

A: No, the husband's sisters cooked for the girl's relatives who accompanied her.

Q: I thought there was a day on which the bride specially prepared food for her man?

A: After first being to the husband, the girl then returned to cook for the man who then distributed it amongst his relatives.

KWATTA

Lord God Almighty,

Mother Earth, your drink,

All ye spirits of our ancestors, yours,

On this Wednesday these visitors have

come from Accra to listen to and record

our history etc.etc.

Q: What is the ruling clan here?

A: It is called Asenee.

Q: What is the response to their greetings?

A: Yaa Aduna.

Q: Where did you come from to settle here?

A: We came from Ashanti.

Q: What part of Ashanti?

A: Amakom

Q: Then you are not from Dompoase in Adansi?

A: We came from Amakom and although some settled on the way, we did not come from Dompoase.

Q: Which were some of the places you settled before arriving here at Kwatta?

A: We came with Nana Tsibu Darko. We first went to Nyankumasi and since we were in a large number our elders brought us to settle here.

Q: Why is the town called Kwatta?

A: The river at the outskirts of the town is called Kwatta and we used it as the name of the town.

Q: Whom did they meet here on arrival from Ashanti?

A: When we came back here from Nyankumasi, we met Nana Ansa who belonged to the Oyoko Clan while we were of the Asenee clan.

Q: Was Nana Ansa an Eti?

A: He was of the Oyoko clan.

Q: Did he come from Ashanti?

A: We met him here and did not ask him from where he came.

Q: Did a war break out during the reign of any of these chiefs whose names you have mentioned?

A: The wars occurred only while we were in Ashanti.

Q: So has it never happened that Tsibu Darko had engaged in a campaign in which you have been called upon to help?

A: He asked us to help him at Abakrampa against Garden. However we did not fight since they failed to turn up.

Q: Then you did not go to wars like the Akwamu or Ahanta?

A: I did not go to any of those so I cannot talk about them.

Q: What is the oath used in this town?

A: "Meka Ntome nu". However our main oath is the same as the Omanhene Tsibu Darko's.

Q: How did "Ntome" become the oath?

A: There is an oath attached to every stool to frighten children away from wrong - doing.

Q: What calamity befell your people from which the oath was made?

A: No calamity has befallen us here. All unusual things like wars happened to the Omanhene.

Q: What emblem do you have on the linguist's staff?

A: The emblem of "Apese" (porcupine) depicting the proverb "Aboa Apese yε kese a oye ma dufokyee". (The porcupine when it grows fat does so for the rotten wood) meaning whatever we do we do so for the Omanhene.

Q: What about his State umbrella?

A: We do not have one here. They are all at Nyankumasi.

Q: Does the chief have a state drum?

A: He has one which is used to call the people together.

Q: What about state horns?

A: There is one which is sounded thus "Wahunu amane o, nana ei wahunu amane o", (You've suffered a lot, nana you've suffered a lot).

Q: Why did they carve a horn of this nature?

A: There is a horn attached to every stool.

Int. He wants to know what caused the horn to be made? Why was it that they carved this particular horn?

A: You see when we left Nyankumasi for here we took with us part of the main stool thus it was the Omanhene himself who empowered us to carve the horn and use it to praise him.

Q: Did not any of the chiefs acquire an appellation by which he was known?

A: Asante Anin.

Q: As for that any Asante is called Anim?

A: Yes.

Q: What is the name of the fetish which helps with the administration of this town?

A: When I was enstooled there was a fetish "Tano"here which was brought from Edwaafo in Adansi. However they came and took it away. The other fetish "Tano" is here although its priest has recently been taken ill.

Q: Is there any Asafo Company here?

A: Yes, we call it "Nkum-Bu-Aso"

Q: Was the Asafo company brought from Ashanti with you?

A: It was not brought from Ashanti but was acquired here.

Q: How did a chief obtain money for his treasury?

A: He had land from which something was obtained every year. Now cocoa is intensively cultivated.

Q: And so did it not happen that some particulsr days would be set aside to farm for the chief?

A: Those before me frequently set aside days for the townsfolk to work for them although I do not encourage that.

Q: Have you cultivated kola here before?

A: They are not scarce at all.

Q: Where was the kola sold?

A: Northerners came to buy it here.

Q: Wasn't some taken to Nigeria?

A: Yes we took some there.

Q: What about to the northern markets?

A: We did not take it to the north, however the northerners came to buy and carry it there.

Q: But you did not headload it there?

A: No.

Q: What did they use as money in the old days?

A: They used Gold dust which was weighed on scales with weights of the various denominations from a penny up to peredwan. (sixteen new cedis)

Q: Suppose there is no gold on a chiefs land, how did his people get money to trade?

A: They went to Wassaw region to dig for gold.

Q: Are there any muslims here?

A: Some of my elders are converted to that religion however they cannot write Arabic.

Q: Have your people ever dug for gold here?

A: No.

Q: How were ivory (elephant tusks) obtained for sale to the white man?

A: They were obtained from the north.

Q: Which were some of the towns our people could walk to do trade from here?

A: Attebubu and Salaga.

Q: Could some of them go to Nsowkow or Bontuku?

A: Most of them could walk to Bontuku.

Q: What about Djenne?

A: Some of them could go there.

Q: Where were beads obtained from?

A: They were brought from the north.

Q: What were the names of some of these?

A: Gyanie, Bota, Bodom-be-nuo.

NYANTEKYI

Speaker: Nana Kwaku Nyantekyi.

Q: What clan do you belong to?

A: Asona.

Q: Where did you come from to settle here?

A: I was born at Ayase.

Q: In Ashanti or Assin?

A: Assin. I was the Abakomahene of the late chief Nana Brewu.

Q: Which people were settled at Ayase when your ancestors moved to Assin?

A: We were all Ashantis but we fought amongst ourselves, we Assins then moved to join these Fassaws while Adansi and Akims stayed back.

Q: Was it as a result of the Denkyira War that the Adansis moved out?

A: We fought against the Asantehene and were defeated by Asantehene.

Q: Which one?

A: Agyeman.

Q: When the Assin moved out whom did they meet here?

A: The Etis.

Q: What is the difference between the Etis and Akotis?

A: We met the two groups already here.

Q: What were some of the commodities that our fathers took to the north to trade?

A: They took Copper articles which were made in the form of animals horns and were highly priced. They took also SALT.

Q: Did they also sell Gold?

A: That was later on when the English and the Ashantis settled their differences and the trade route was kept open.

Q: What did the traders bring back from the north?

A: In the old they brought cloth.

Q: What were the northern market - towns that could be reached by these traders of old?

A: Wherever he could manage to sell his own goods.

Q: Did the people go to Nigeria bring some of the beads back?

A: No.

Q: Where did the old route to Denkyira pass?

A: It passed through here because in those days Denkyira and all these areas were part of the same state. It was later on as a result of the numerous wars that the Denkyiras moved to their present location. Our only route was the Kumasi to Coast road.

Q: How did people cross the Pra in those days?

A: There was a bridge across it, it fell to pieces only recently.

Q: Who made the bridge?

A: The elders of the town. Every land has its owner.

When you got there the boat was put on the water. You then packed your things in it and you were ferried across.

Q: Did you pay any tools?

A: No.

Q: You crossed it without paying anything?

A: Yes. It was only recently when money became important that you were charged six pesewas or so.

Q: Did traders pass freely through the lands of the various chiefs along their way or were they required to pay some toll?

A: They passed freely.

Q: How did you feed yourself or get a place to sleep?

A: In those days there was less selfishness in all the land. You were not charged anything for food given to you. However in the morning you could show your gratitude by offering your host some of the salt you might be carrying.

Q: In those days of constant warfare, how did a chief get people to fight for him? Did he have a standing army?

A: If you wanted to fight, I, Nyantekyi for instance then you had to inform me that on such and such a day you would come to fight me.

Q: So you had to be informed?

A: Yes ... then I had to inform my elders and ask for their support which would be readily given.

...The Etis then sent to us to come and help them because their position was very delicate, as they had been defeated by the Boroboro Fantes. That was why we moved from Adansi.

Q: Which people?

A: The Adansi's and Assins. Before were moved the Adansis and Assins were the same people. We were all in Ashanti. We moved from a town called Ansa. The Ansa chief is now settled at Manso with some of his people.

You see we were all in Ashanti. We could not cross the river since it did not belong to us. However war broke out between us and the Asantehene. The reason of the war was made into the proverb "Enam Sika posewa nti na Assinman boo." (It was because of a penny worth of gold that the Assin nation was destroyed). It happened like this. An Ashanti trader bought a penny worth of cooked yams from a trader at Ansa. However the woman charged him two - pennies. You see in those days they weighed the gold dust. In the ensuing disagreement he sent the Ansa hene whom he asked to check the money for him. The chief became offended and insulted the chief of the trader. Then the trader got home he informed the Asantehene of the insult. The Asantehene became annoyed and attacked the Assins. We thus had to cross the Pra to settle here to escape. Here we met the Etis. However we did not fight them because they were not a large group. That was how we became masters of this land.

Q: Was it because the Assins were in greater numbers that they became the Omanhene although they met the Etis?

A: You see if you went to a place where you were offered land by your host, then you became their friends.

Q: In the olden times there was a great King of Twifu called Ansa Sasraku. What was the extent of his domain?

A: We were all in Kwahu region. All these great chiefs were in Kwahu.

Q: Chiefs like Atara Firam of old?

A: Right. We were all called Nassaws. States like Denkyira even were all with Kwahu region.

Q: It was because of constant migration then that ...?

A: Yes.

Q: Was Kwahu then a large state in olden times?

A: Yes it included Asokore oven.

Q: Was it Brong? and did they speak the Brong dialect?

A: No we were still Assins.

Q: Were the Kwahus those who were called "KODIABEFOO" (Palm nut eaters?)

A: Kwahu was a large state. Ataara was the ruler in all the land. We came from the ground.

Q: They say there was once a ruler who was called Ataara Firam or Ataara Frempong though it was not clearly stated. Do you know who?

A: I do but I do not know of his state.

Libation

Ooh, the spirits of Etia land, here is your drink,

Nana Nifa yours too,

Nana Taaboa yours,

Nana Nkyi yours,

That is how things are usually done, it is only when you are grown up that you become lonely.

Thanks to you now though I am alone here you make sure that I am fed and have a good place to sleep in,

Today strangers under the leadership of Kwame Yeboah have come to me to listen to me give them a history of the land etc.etc.

Q: Why is this town called Nyamebebu?

A: You see Kwaku Aputae of Assin Nyankumasi is our leader. We were all at Esaase. The people of Nyankumasi, Juaso, Edubiase and Nyamebebu were all at Esaase under Nana Aputae. While we were at Esaase a time came when all the male members of the ruling clan died leaving the stool to a woman called Owiesuwa. This woman was very wicked and did not get on very well with the elders who then left to establish their own towns. First to go was the one who established Assin Nyankumasi, then the founder of Edubiase next went. Later on the leader of Juasb also leaving only Nyamebebu. He was subjected to similar tyrannical treatment by Owiesuwa so he also left. He was called Okyere. He passed through Akrampa where he met their chief Amfo Tutu whom he asked for a place to settle and was given the right to settle at any suitable place.' When he came here he met one called ONYAME, who had already cleared this area. He agreed to allow Okyere to stay with him. Three days later he went back and told his elders that Onyame had helped him by clearing all this place. (Onyame aboa me, Onyame abua ho'nom nyinaa). Thus "Onyame-abu" became corrupted finally to "Nyame-bebu."

Q: What is the ruling clan in this town?

A: Ayoko. It was Nana "Kyere's clan.

Q: Are there other stools belonging to Ayoko?

A: Yes the Nyankumasi stool.

Q: Are you Etis?

A: We are Ashantis. We are descended from Duhyea.

Q: Did Nana "Kyere meet the people of Bosomadwe and Gyakyae who say they are Etis?

A: Bosomadwe is Eti.

Q: From the time of Nana "Kyere up to the present, have you moved to settle anywhere else?

A: No we've been here always.

Q: Are you of the Left or Right Guard of the State's administrative set-up?

A: Left. We are all under Nana Aputae of Nyankumasi.

Q: Is he the Benkumhene?

A: Right.

Q: Was the "Onyame" who was met by Nana Kyere, Eti?

A: He was Assin.

Q: Does the land belong to the Etis?

A: The land belongs to the Aborn chief.

Q: Since the time of Nana Kyere which have been your boundaries?

A: We share one with the Kurumas, then the Nkrawiris and as for the Aborenhene since he owns the land, we have a boundary with him. Then there is one with Abakrampa.

Q: Who have been the chiefs from the time of Nana "Kyere up to the present?

A: Nana Siwa is dead. I knew him personally. Ofori Tano is also dead.

Q: Were black stools made for them?

A: Yes. then came those young men of whom Kojo Sone is dead. Then Osei Kwadjo.

Q: We want the names of all those who've ever been on the stool since if there had been twenty and you allow each one an average of ten years, then by simple arithmetic you can safely say this town has been in existence for something over two hundred years.

A: Then those who've been on the stool were, Opanin Kwasi Addae,
Kwadjo Asuming,
and Karikari.

Q: By those who've been on the stool, do you mean those who were given state funeral?

A: Yes, these are the ones who've been on the stool.

Q: From the number you might think the stool is not too old after all?

A: The stool is very old. We came at the same that Kwaku Aputae came to Nyankumasi. We brought the stool from Ashanti. The chief who was on the stool when we brought it was called Kwame Okyeben.

Q: From where was it brought here?

A: Kumi.

Q: Who were the chiefs who reigned during your time at Kumi?

A: I can't talk about that.

Q: Did any of those who were enstooled earn an appelation?

A: Appelations were only given to victorious chiefs during wars.

Q: Then none of your chiefs went to war?

A: Right.

Q: But did some others go to war?

A: Nana 'Kyere was the one who went to war.

Q: Which War?

A: He fought at Elmina.

Q: What was the name of the white men then on the Coast?

A: The Dutch. We fought against the Ashantis.

Q: How did the War come about?

A: Nana Aputae will tell you that when you go to Nyankumasi.

Q: We would like to know of any appelation he earned then?

A: You see he was only a captain so he did not earn any

Q: Do you know whether he went to the Cape Coast War also?

A: The Ahantahene waged a war on us at which we joined forces will the whole Assin state to fight.

Q: Were the Assins under the Ashantis then?

A: Yes, the Assins were under the Ashantis.

Q: Do you know anything about the Denkyira War?

A: "If there are grown ups, children do not talk too much about historical facts.

Q: What we would like to know is who was the Assinhene when the War broke out?

A: You see, Denkyira was an independent state and so was Assin, And so what I was not told by my fathers, I cannot talk about.

Q. Do you use the oath of Nana Aputae here or do you have your own?

A: We use Nana Aputae's. We also have ours which is "Hoka Dwoda". The founding father of this town suffered from an epidemic of indigestion when many died and so that also serves as an oath.

Q: Are there any villages under the chief of Nyamebebu?

A: There is only one called "Nso-Nyame-ye" (Nothing is beyond the power of God). A man from this town went to establish it. It is only a small village.

Q: Did your ancestors bring any fetishes with them from Ashanti?

A: As I said, "a child does not talk too much when there are grown-ups." Go and ask Nana Aputae.

Q: For instance one may not go to farm on Tuesdays and the reason for that is what I want to know?

A: In that case, the whole Assin nation brought with it the fetish called "Bosomfoo". He brought Tano from Kumi where there was a stream called Dankwa.

Q: Why is Tano worshipped here?

A: Tano was our fetish in Ashanti so when we were coming here we could not leave it there but had to bring it to help us.

Q: If "Tano" is the fetish what is the job of the priest?

A: He heals sick people and helps with the settlement of cases.

Q: Does the chief have a drum or horn?

A: Kwaku Sono made the horn and drum

Q: How does the horn sound and how is the drum beaten?

A: Thus "Nipa-hia-kyen-sika" (Human beings are more important than Gold).

Q: If a young man wants to marry a girl what things does he do before they become man and wife?

A: In the old days you took a bottle of gin and an amount of money about 8/- to the girl's relatives.

Q: Since there were no policemen in the state how was law and order maintained?

A: In those days as penalty for a crime you were taken to the coast. Here no executions were allowed.

Q: But if a serious crime such as adultery had been committed what was done to the offender?

A: You had to pay a fine say £1.

Q: When our people used to engage in constant wars, how did the chiefs obtain soldiers?

A: I cannot talk about that since I have not heard or seen anything to that effect.

Q: Before the white man brought guns what did our people fight with?

A: Spears.

Q: How did they obtain the metal tips?

A: Ei, how can I be expected to know that.

Q: What then did the blacksmiths use for their work?

A: All these have been from old, They used clubs to hammer the metal.

Q: In the old days could they put fire on certain stones and obtain metal from them?

A: Yes.

Q: What was the name of those stones?

A: "Atwetweboo".

Q: How did they obtain gun-powder?

A: It could not be made locally. It was brought by the white-man and sold to us.

Q: Were guns also brought by the white man?

A: Yes they were.

Q: You said the reigning clan is Aboko. Is Aboko then the only clan in the town?

A: No there are Agonas, "Koona and Bretuos here.
You belong to your mother's family not your fathers.

Q: Did it mean then that the father gained nothing for his child?

A: Things were not as now. Your child belonged to his mother's family. However if you had something to give him nobody prevented you.

Q: Do you have Asafo Companies here?

A: Yes we have.

Q: Is there only one Company or there are many others?

A: There is only one for the whole town.

Q: How do you call the Company?

A: Nkum.

Q: We would like to know whether it is of the same nature as those Companies in Ante land?

A: The nkum was brought with us from Ashanti.

Q: In time of war did all the town who have similar asafo companies fight together?

A: In time of war, Kwaku Aputae was the leader of the Aboabo group which comprise Besease, Edubiase, Nyankumasi, Juaso and Nyamebebu.

Q: Then they all have "Nkum" Companies?

A: Yes they all do.

Q: Where did the old trade route to Kumasi pass?

A: You have to go and ask Nana Aputae.

Q: If somebody wanted to go to Denkyira in the old days did he pass through Aputae's town?

A: Denkyira, oh, he is the person ....

Q: No if suppose I wanted to go to Denkyira in the old days how did I get there?

A: The route did not pass through here.

Q: What did they use to headload their goods to trade?

A: "Kamango" and "Kahire" (Cloth pads).

Q: How did you sell your goods on getting there. Did we use gold dust?

A: If you sold something and you were paid for it, would you not have accepted it.

Q: I meant what did we use as money?

A: First we used cowries. Later on we used gold dust.

Q: Where were the cowries obtained from?

A: From the north.

Q: In those days when we used gold dust did I have to carry my scales wherever I went?

A: Those selling goods placed their scales near their goods.

Q: Did all similar weights weigh the same in all the towns?

A: There were all the various denominational weights in every town. There were weights for "Osuna" "Suru","Predwan", "Donn", "pesoa" "taku" and all.

Q: Which one had the biggest value? "Predwan?

A: Yes. it was £8. "Benaa" was £7.

Q: Was "pesoa" the least?

A: We had weights ranging from pesoa which was a penny in value up to "predwan" (£8).

Q: Could they use seeds to weigh some particular value of gold dust?

A: The seeds were those of the "Odii" tree.

Q: Were the seeds, red, white or black?

A: They were round.

Q: Have you cultivated Kola here before?

A: Yes some grow naturally.

Q: Who bought the Kola?

A: Nigerians would come to buy it.

Q: Could Kola not be taken to the north?

A: The Nigerians bought it and transported it to the north.

Q: But if you wanted to take it there yourself?

A: You took it to Cape Coast where there were also Nigerians.

Q: How did you get it to Cape Coast?

A: You paid people to carry it there.

Q: Did you pay the townsfolk to carry it?

A: Otherwise you head-loaded it there yourself.

Q: Or you could ask your children to .. ?

A: Right.

Q: Have people ever dug for gold here before?

A: In this town, no.

Q: How did a chief get money to rule his state and provide for his subjects?

A: One man could not provide money for all the people. However if some money accrued from a case then he gave a little to each of his subjects.

Q: And so if the chief wanted money to settle a case how did he got some?

A: In such a case he would seek a loan to settle it.

ASSIN ENYIRESI

LIBATION:- Lord God Almighty
Mother Earth, drink,
Nana Aboagye yours,
Nana Kwantwi Barimah yours,
Nana Korankye Safra yours,
Nana Boafo Kwabena yours,
Our message is that etc, etc.

MEANING OF ENYIRESI:- When they first moved from Ashanti, they settled at Akomfodi. However the Ashantis followed them and captured some members of the royal family and took them back to Ashanti as "Adonwowa" (hostages). Later on with the help of the English who were out to break the Ashanti strangle hold on the lesser states, their princes were saved and returned. They had then moved to their present site which they decided to call "Enyiresi" (English) in appreciation of what the English did for them.

RULING CLAN:- This is "Asenee" with "Yaa Asha" as Yaa "Bsawmaa" as the response to their greetins)

POSITION:- The town forms part of the Adonten group.

OATHS:- "Meka Akomfodiman" (I invoke the Komfodo stn-te) This was adopted after the Akwamu War.

REGALIA:- (1) Horns: one sounds thus "Ade a onyame de asie oteasefo nsee no" (What God has preserved no man mortal can destroy.

The second sounds thus "Asee see aye"; This horn was carved by Nana Kwa Ntwi Barima who fought in the Akwamu war. He also earned his appellation "Barimah" for Bravery shown by winning his "pesua" (front), with nine guns left out of an initial thousand.

(2) Drum:- This beats the tatoo "Firitete" (We are of old)

LIST OF CHIEFS:-

(1) Nana Boadi ..mpoming
(2) " Obeng ..bougye
(3) " Kwantwi Barimah (Fought in Bandu, ..kwamu and Nokwaa Wars).
(4) " Korankye Safoo.
(5) " Boafo Kwabeng
(6) " ..kyirefi Gyaanoa (who led them from ..komfodi to Enyiresi).
(7) Opanin Oppong (Regent)
(8) Nana Kwasare ..bokyi Odi ..mim
(9) " Kwadwo Peko.
(10) " ..monteng ..pagya (enstooled in 1926)
(11) " Kwabena Dadu (abdicated)
(12) " Peko Yeboah (destooled)
(13) " Bentiri ..fi
(14) " Kwasi Donkor
(15) " Kwaku ..wuro (died 22nd March 1966)

REGALIA:- (3) Linguist Staff: This has a carved Lion to depict the proverb "..nkabea nnim gyata" (.. child knows not the lion). It was made during the reign of Kwantwi Barimah.

UMBRELLA:- This has a carved "..koben" (warhorn) to show their prowess in war.

FETISHES:- The main deity is called "..suman". It was brought from ..komfodi and was a god of war as well as administration. Rites are performed for the fetish on Fridays.

FESTIVALS:- "..fahye" is the main festival. Libation is poured to the gods and black stools. The ancestors are also remembered and fed with food. This is because, the ..kan believe that life does not end for a man because he is dead. He is believed to have gone into another world. So the ancestors are fed and requested to aid

WARFARE:- There was no standing army, but in times of war each person brought his gun and was supplied with powder and bullets by the chief.

SOURCES OF CHIEF'S REVENUE:-

(1) "Appiatoo". Dues were collected from each warrior who came back alive from a war.

(2) Fines were imposed on those who defaulted on oath.

(3) The people occasionally went to farm for the chief.

(4) Kola was sold, and money earned. In all cases, the money realised was divided into three parts. One part went to the chief, one to the stool and the third to the elders.

(5) The thighs of any big game hunted as well as ivory in the case of elephants went to the chief.

TRADE:- Kola nut was a main commodity.

The Gyaase group in the palace was sent by the chief to sell kola for him.

Some of the popular markets were:-

(1) Bontuku

(2) Salaga,

(3) Atebubu

(4) Kwankyeabo where gunpowder was bought.

(5) Nsawkaw.

(6) Wenchi

(7) Debiso

(8) Djenne.

CURRENCY:- (1) Cowries were first used.

(2) Later on Gold dust was used.

The dust was weighed and each person carried his scales and weights with him wherever he went.

../..

ROUTES:- The old route is believed to have passed alongside the present one from the coast right up to the north.

At the Prah, there were ferrymen who ferried travellers across and collected tolls.

TYPES OF BEADS:- (1) Tweabewuo
(2) Bodombewuo
(3) Totennwoa
(4) Gyanie
(5) Ponkakaa
(6) Nsibeaa
(7) Bota.
(8) Ahwene nkasa.

SPEAKERS:- (1) Nana Korantwi (Abusuapanin)
(2) " Amoatemg
(3) Ohenoba Akwasi Boafo
(4) Yaw Kwakye (Regent) - Gyaasehene.
(5) Dankotobiah - Kurontihene.
(6) Abenaa Arah - Queenmother.
(7) Abrewah Amoatemaa Queen's mother
(8) Kwabena Korantwi - Asafohene.

ASSIN - PRASU

LIBATION: Lord God Almighty,
Mother Earth come for drink,
Great River Prah, yours
Suampong Suadum yours,
Ye Great Stools, yours,
Our message is that we have with us
today people from University who are
to record our traditions, etc. etc.

RULING CLAN: The Bretuo clan is the royal clan with "Yaa Twina" as the response to their greetings.

ORIGINS:- Ask this from Jakae since they are the same people.

LIST OF CHIEFS:- (1) Nana Dametey Anim
(2) " Kwaakwa Adow
(3) " Kwantwi Barimah
(4) " Appia Otu.
(5) " Peadu Kwase.
(6) " Owodo Asaku
(7) " Tuna Amoako
(8) " Adu Akye
(9) " Kwaku Amanfo
(10) " Kwaku Tsibu
(11) " Yaw Amponsah
(12) " Owodo Amanfo II (Present Chief)

FETISHES:- Bosompra (Begyeagye).

REGALIA:- (i) Linguist Staff: This has a carved tiger, symbol of the Bretuo clan atop it. A second staff has a carved Canoe on it to show their position as ferrymen in the land.

(ii) Umbrella has no symbol on it.

(iii) Drum: This beats the tatoo "firi tete, firi tete", (we are from of old).

../..

(iv) Horn:- This is sounded thus "Owodo ..saku Brempong" in praise of Nana Owodo ..saku.

OATHS:- "Meka Owodo ..saku Kwasiada " (I invoke that Sunday on which Owodo ..saku died). The details of this will be obtained from Jakae.

FESTIVALS:- The main festival is the annual "..fahye". This is observed in December when food and drink are offered to the ancestors and to the black stools.

MARRIAGE RITES:- A young man desirous of marrying a girl informs his parents who approach her parents with the proposition. A bride price of one guinea plus a bottle of gin are paid. Forty new pesewas is then paid to the girl's parents to crown everything, "..sedi", after this some money is given to the girl to prepare food for the husband and his friends and relatives.

WARFARE:- (i) Weapons: Bows and arrows with iron tips were used before the introduction of guns by the whiteman. The iron was obtained by melting "twetweboo" (impure iron ore) and hammering after solidification into the tips. Guns were introduced later, during the reign of ..santehene Kwaku Duah I.

Bows and arrows used during Osei Tutu's reign?

(ii) Recruitment of Soldiers:- There was no standing army. The various families were informed and some of the male members were elected to go and fight while the rest stayed back to protect the inmates of the town. Each warrior brought his own gun but was supplied with powder. It was the duty of each father to provide his son with a gun when he came of age. Those who had no guns went all the same and took the guns of fallen comrades or enemies. The chief provided all with the powder and bullets.

../..

CHIEF'S REVENUE:?(i) Those who defaulted on oath were fined part of it was given to the chief.

(ii) Each stool had property such as farms and land, the money accruing being for the chief.

(iii) Elephant hunters sent the tusks to the chief who was the only person who could sell these to the Europeans.

(iv) At the end of each year each subject gave something (in money or in kind) to the chief.

TRADE:- Commodities:

KOLA: was intensively cultivated at Jakai and sold to traders who came from the north. Otherwise it was carried to the coast where 1,000 pieces cost thirty new pesewas or to places like Salaga and exchanged for slaves, cowries, shea-butter, blankets and cloths.

Markets: Popular ones were Salaga, Bontuku, Yeji, Ouagadougou, [illegible], Kondi, Ta male, Djenne, Nsowkow and Paga (on Ghana-Upper Volta border). A trading undertaking could take as long as three months.

Currency:- Cowries were first used. Later it was Gold dust. Each trader, had a "fotoo" (container) in which he carried his "nsonea" (scales) and "abramboo" (weights) of all denominations from "posaa" (pesewa) to predwan (£16.00).

BOUNDARIES:- In the olden days, all the land around Nkrabea beyond the Prah belonged to the stool. Now have a common boundary with Asempanaye; this is a footpath and Achiano; the river Buntin.

POSITION: Forms part of the Right Wing with Sibinso as the leader.

MUSLIM INFLUENCE: Town has a "Zongo (Muslim community) which has even an Imam called Adamu.

../.

CROSSING OF THE PRA RIVER:- This was done by using canoes which were kept in a shed. Travellers shouted to attract the attention of the "asuguarefo" (swimmers) assigned to the job by the Praso chief. Toll was collected and given to the Jakao chief since Prasu is under Jakao. Only expert swimmers were selected to serve as ferrymen.

..S.FO COMP..NIES:- There is one in this town called Kyerapo, asemntrene, Begyeegyo. The leader is called .safoatse and not asafohene since the company was adopted from the coastal inhabitants. There is a great difference between this .safo and the one played in .shanti.

LITIG.TIONS:- (1) Praso Vrs. ..chiano during the reign of Sompong Sraku (1942) and Yaw Daning was the Akyiano chief. Case went as f r as the High Court in .ccra. Pra so lost in all the appeals.

W..RS:- People fought in

(1) Karikari War. (Sir Garnet Wolseley)

(2) ..mankwa Tia War.

(3) Akwamu War, and at

(4) Apasu near Elmina before the Borbor Fante war. They did not participate in the Borbor Fante War because they ferried them across the Pra on their arrival. They neither fought during the Kowin War. The Borbor Fante - Atsi War occurred when the ..ssin's of this town were already settled.

ROUTES: To Kumasi

Praso to Boaduase to .taasi Nkwata to .pedwa to Atobiase to .saman along very nearby the present motor road.

To the Coast.

Praso to Wirenchem to Dansame etc. also along the present motor road.

To Denkyira.

Through Kushia (Ferry) to Dunkwa in Denkyira.

ASSIN TUMFOKRO

Speakers:- (1) Nana Amofo

(2) Akwasi Nyankomago

(3) Kwame Barimah

Q: What is the name of the ruling clan?

A: "Asona".

Q: What is the response to their greetings?

A: "Yaa Asona".

Q: Why is the town called Tumfokro?

A: The first settler here was called Kwabena Adu, a Black smith (Tumfoo). We came after he left but we named this place Tumfokoro.

Q: Why did the black-smith come to settle here? Did he work here?

A: He did, by sharpening and making cutlasses, hoes and other things.

Q: Did people bring their tools from other towns for sharpening?

A: Yes.

Q: Where did he get the metal for his work or why did he settle in this particular place?

A: He went to the Coast to buy cutlasses to sharpen and then sold them. Otherwise he sharpened them when they became blunt.

Q: Did the old trade route to the Coast pass here?

A: Yes

Q: From here where did you go to?

A: Fosu. There was a road through to there.

Q: If a person wanted to go to the Coast from Ashanti, where would he pass?

A: He would pass through here.

Q: I want you to mention the names of the towns he would pass through?

A: From here he got to Praso.

Q: From here where would he stop first?

A: For that in various towns.

Q: Where did the blacksmith come from to settle here?

A: He came from Nkodwo. He was a Fante.

Q: Was he the one who was of the Asona clan?

A: No. The Asonas came to settle here after he had left.

Q: From where did your ancestors come to settle here?

A: They came from Djaniewu.

Q: Where was the place?

A: It was near Edubiase.

Q: Where did they come from to settle at Djaniewu?

A: They had always been there. From there they came here.

Q: Then are you Etis?

A: We are not Etis. We all serve Nana Tsibu Darko.

Q: Whom do you share boundaries with?

A: With the people of Twifu Hemang, Abease and Amoabeng.

Q: Have you ever engaged in a dispute with any of these towns on your boundaries?

A: No.

Q: What about wars? Did you not hear of whether your people fought against any the people of Abease?

A: There has been no such war.

Q: What are the names of the chiefs who've been on the stool from the beginning to now?

A: The one who led us here was Opanin Amoako. .....

.....

Q: Is this town part of Attandansu or Apemanim?

A: Attandansu.

Q: Is it part of the left or right guard?

A: Our chief is the "Twafohene".

Q: Which other towns belong to the Twafo Group?

A: Odumasi, Kuruwa and Tumfokro.

Q: Is this chief the leader?

A: Yes.

Q: Why do you not go to farm on Fridays?

A: Fridays are used for the worship of our fetish.

Q: What is its name?

A: Bosomfoo.

Q: But that is the fetish of the whole State of Attandanso?

A: Right.

Q: What about that of Tunfokro alone?

A: There is a river on the road you travelled on called "Worenko" which is a fetish.

Q: What is its day?

A: Also Friday thus we do not go to farm on Fridays.

Q: What is the emblem at the top of the linguist staff?

A: A crow's figure.

Q: But that is the emblem of the whole Asona clan. What is the one to show that the bearer is the linguist of this town?

A: There is nothing like that. However the "Apagya" Company which we form distinguishes us. The Company always precedes the chief.

Q: Is there something called "Apagya"?

A: Yes.

Q: What is the distinguishing feature of the "Apagya"?

A: Our gong "Yekyere-Apraku,-yekyere-Apraku,-yefire-Anopatutuutu,-Nwanhoma-kurukurukuru" (We caught Apraku by starting after him early in the morning and using a strong rope).

Q: Who was the Apraku who was caught?

A: He was from Nokwaa?

Q: During which war?

A: We went to the Akwamu War. When we came back Apraku had come to steal away our property and our women. Then we went to catch him.

Q: Aha. It was while the Assins were at the Akwamu War that Apraku came to ransack the town? Then you tied a rope around his waist to bring him back?

A: Right, we trussed him up and brought him back.

Q: Who was the chief at that time?

A: Nana Amoako.

Q: What appellation was given to him?

A: He was made a war captain and given the "Apagya" company.

Q: Who was the Assinhene at that time?

A: Nana Tsibu Asare.

Q: What was the main industrial concern here?

A: Palm oil.

Q: After the palm oil business did you turn your attention to something else? Like Kola for instance?

A: Yes. We grew kola when the oil industry died out.

Q: Where was the kola sold?

A: We took it to Cape Coast to sell to Nigerians who took it to Nigeria.

Q: Didn't people travel to the north to sell things?

A: They did, some even took salt.

Q: Which were the towns to which they went?

A: Some went to Bontuku and Salaga.

Q: What goods did they bring back on their return?

A: They brought shea-butter, blankets and even slaves.

Q: What happened to the slaves when they were brought here?

A: They became part of the owner's family.

Q: Even when he was a male?

A: He was a member of the family and he worked for you.

Q: What offences merited resale of a slave?

A: In the old days they were not resold. However if a person brought back too many he could give some to another to buy.

Q: What did they use for purchasing things?

A: They used cowries.

Q: Where did they get them from?

A: From the North.

Q: After cowries, what did they use?

A: Gold dust.

Q: If a stranger who wanted to buy something in this town, did did he bring his own scales to weigh gold?

A: The chief had some scales.

Q: No. If I wanted to buy something from a woman selling something what did I do?

A: You see it wasn't one person who used gold dust, thus each elder person in a town had his own scales. If you bought something I would use the scales to charge you the appropriate amount.

Q: How could I know that the weight representing a particular amount weighed the same here as it did Gyakye?

A: They were used throughout the State. Thus for instance a "pesaa boo" (Penny weight) was the same throughout.

Q: Did they ever dig for gold here?

A: No.

Q: Where then did they get the gold?

A: We young men did not know where. It was the old men who travelled to get the gold and had their scales to weigh it.

Q: Did not those traders who went to the north to trade pass here?

A: Some did. But others passed through Nyankumasi.

Q: If for instance I was going to Cape Coast, from here where did I go to?

A: You got to Amoabeng then to Gyakye, then to Dosui, then to Bosomadwe then to Akrampa and to Nyankumasi. In those days it was a forest route.

Q: Have you ever heard of an Assin Chief called Agyensen?

A: No.

Q: What about Kurankye?

A: There was a chief in one of these towns by that name.

Q: Which?

A: Amoabeng.

Q: Has any muslim settled here before?

A: No.

ASSIN APEMANIM TRADITIONAL AREA

ASSIN-MANSO

Q: What is the ruling clan in Manso?

A: It is called "Apemanim".

Q: What other clans are there in this town in addition to Apemanim?

A: They are: 'Koona, Agona, Bretuo, and Asona.

Q: What is the response when an Asona man greets a person?

A: Yaa "Esrada".

Q: Where did your ancestors come from before settling here at Manso?

A: They came from Ansa in Ashanti. It is not far from the Pra: On crossing the Pra it is near to the village of Fomso, there are some of our people there even at the present time.

Q: Is the place in Adansi.

A: Ah. Yes Adansi

Q: Most Akans trace their ancestry to Adansi?

What caused your migration from Ansa to Manso?

A: Whilst we were at Ansa in Ashanti we were all subject to the Asantehene and any time there was a war we were always in the vanguard. Our fathers went to the Gyaman War and when they came back a certain messenger of the Asantehene, one Appiah, was sent round collecting dues in the form of part of each warrior's booty, hence the term Appia-too, (Appiah's dues) When Appia came round the Apemanim Chief could not pay up, claiming that he had led the armies into war and had won and so if dues were to be collected at all he should not be asked to pay any. Because of this we were put in the black books of the Asantehene so we had to move out before being subjected to a war.

Q: What was the name of the Chief who led you here?

A: Nana Ntodwa led our migration.

Q: Whom did Nana Ntodwa meet when he arrived here?

Were there some people already settled here?

A: He met the Etis.

Q: How did it come about that the Etis rather became subject to Nana Ntodwa?

A: The reasons are that the Etis had fought against the Boroboro Fantes and had been defeated. Nana Ntodwa arrived at this time. Also when he came he was already an Omanhene with a lot of people with him whilst the Etis had been drastically reduced.

He was the one who went and defeated the Fantes for the Etis. Thus the Etis were brought under us.

Q: When your people moved from Ashanti did they stop along the way?

A: We have our old settlement at Apemanim. It is on the left between Breku and Assin Nyanhumasi.

Q: If somebody goes there now what will he find?

A: Find?

Q: Things like what?

A: Ee. The old settlement you mean?

Q: And so are there not even some old houses?

A: Ooh, they have fallen down.

Q: Fallen down?

A: You know it was a long time ago.

Q: (Is it still) called Apemanim?

A: Apemanim. If you went there now you would at least see houses which are in ruins (a state of dillapidation)

Q: Why do you call this town Manso?

A: [illegible] to Apemanim. From Apemanim we founded a new township here where most of our people from Ansa settled. And so this town is called "Man-mmo-so."

(People from all parts' meeting place in other words this is where we have finally settled down.

Q: Even in the old days this town was well-known because it was a market town where [illegible] to trade. Even slaves were sold here.

Good;

There is a stream here called "Nnonkosu" (slave-stream) where the slaves were made to wash up before being brought to market.

Why do you call this area Apemanim?

When we were in Ashanti our tribe was a very large one. We were in charge of thousand guns. In the olden days any chief who could command a thousand guns was very powerful. So the name Apemanim came from warfare.

Whenever the Asantehene went to war we were always in the vanguard, that is; we were always the first to engage in action, thus the name Apemanim.

What areas form the boundaries with Apemanim?

In the olden days when we were at Ansa in Adansi, our common boundaries were with the Ashantis along the River Prah.

What about your present site?

Here our boundaries are with the Assin Attandansus and Bremang Asikuma, Also we are bounded by the people of Badum and then with the people of Dwokwaa and the Denkyiras.

So the Akims are no where near here?

No. The Akims are far away from us. But we have a boundary with the Kotokus.

Has there ever been a war with any of these people who share common boundaries with you?

Yes with the Akims.

Which Akimhene did you fight against?

He was called Agyeman Nkonto.

Which of your chiefs fought against him?

Minta Abu.

Could you give us the names of all the chiefs who have been on the stool up to the present time?

Yes. Our first chief was called

(1) Adu Barfo. The next one was

(2) Yeboah Suana. Third was

(3) Amo Adade. The fourth

(4) Kwanin.

(5) Ntodwa.

(6) Minta Abu.

(7) Gyebi.

(8) Nkyi Obuobi.

(9) Kofi Gyaame.

You see it is only when a chief dies on the stool that his name is mentioned when pouring libation, so I did not add the names of those who were destooled. Any chief did not die on the Stool had no name. His memory was buried and forgotten. Kofi Gyaame died on the Stool, so did

(10) Kwame Duku. But of All those who reigned after this one up to my reign not even one died on the Stool.

Q: You see, Nana, in trying to write the history of a state and to determine the correct time of its origins it is necessary to have the names of all the chiefs irrespective of whether they were destooled or not. In 1552, the Portuguese governor of the coast sent some presents to the Assin people. Thus you see all Akan traditions and history originated from Assin and Adansi. This being so, it is necessary to determine the correct time when the Assins came here. If the names of all the Chiefs can be obtained and supposing there are 40, and we allow that each chief reigned for 20 years, then on making the necessary computation we get 800 years and so we find that it was so many years ago that nananom came here.

A: Our first chief was called (1) Ntodwa. He was the chief who brought us here, After him came

(2) Minta Abu, then

(3) Gyebi

(4) Nkyi 1. Obuobi.

(5) Kofi Gyaame.

(6) Kwame Duku.

(7) Kwabena Ntweetwe. Obuobu.

When Kwame Nkyi came on the Stool, he was destooled and (8) Kwabena Nketia was enstooled. Kwabena Nketia was destooled and Kwame Nkyi was re-instated, with the Stool name (9) Kwame Nkyi Ababio.

After him I was enstooled, in 1950 under the Stool name (10) Kwame Nkyi IX.

Q: God gives a name to a person by causing him to be born a particular day say Kwadwo on a Monday. The father also gives him a name after an uncle or a grandfather. Then the person also acquires a third name either through his prowess in war, or by the sort of character he builds up for himself. Did any of these chiefs whose names have been mentioned acquire an appellation?

A: Nana Amoah whose name was mentioned during the libation went to the Gyaman War. A song was composed in his honour which goes like this "Amoa Adade come and look after me o, Amoa - o - (O) Kurapong,"

When the Fantes defeated the Etis, he went to Ashanti to bring some warriors who defeated the Fantes. He was the person who was unsparing in his efforts to defeat the Fantes. He was already an Omanhene with a large army which he came. In the olden days we used Ananta (a type of gun indigenous to Ghana) We commanded thousand guns so when we came the Etis came to us to help them fight against the Fantes.

Q: After him did any of the other chiefs earn any appellations?

A: Minta Abu too went to war.

Q: Which of your chiefs was contemporary with the Asantehene Osei Tutu. When the Ashantis went to war against the Denkyiras did the Assins fight for the Ashantis?

A: We fought for Ashanti under Amoa Adade Okurampong.

Q: What does the Okurampong signify?

A: It is an appellation.

Q: Nana, how did it come about that of the villages in this region two may be very close together and yet one will be Apemanim whilst the other is Attandansu?

A: We can't explain that because both Apemanim and Attandansu are Assins. There are two Amanhenes in Assins who are independent of each other .....

Q: Aha, the reason why we ask is that, they may both have moved from places in very close proximity to each other where the name Assin was already being used.
Since most of the books were written by whitemen who used the general term Assin in their references it is difficult to determine which is which, so when we ask it may be possible to effect some differentiation and determine whether the tribe originated at such or such a time .....

A: As for that nobody can explain.

Int: Do you mean the division of the land?

Q: Aha ...?

A: As far as that is conderned the Apemanims here are together whilst the Attandansu are on the other side.

Q: Is the town Apemanim near here somewhere?

A: It is nearby. A little distance to the left when approaching Assin Nyankumasi.

Q: What is the great oath used here?

A: "Gye Fida". Whilst we were at Coaltar a calamity befell us on a certain Friday.

Q: At a durbar of chiefs which town form the Adonten (Vanguard) Nifa (Right Wing), Kyidom (Rearguard), Benkum (Left Wing)?.

A: The Adontenhene is Andoe.
Nifahene is Achiase.
Benkumhene is Nsuta.
Kyidomhene is Breku.

When I went to Adansi two years ago I was told that although the Adansis became powerful with a large area, they achieved their greatness not through warfare but because of their fetish Bona whose priest is Bonsam (the Devil) and who stays at Patakro and through whose wisdom many people came to consult his oracles and caused the Adansi State to gain much influence. When Osei Tutu was King he had the great Okomfo Anokye to help him. Again the Denkyiras had their Priest Okomfo Tea. And so which fetish does Nana call upon to aid him in time of wars and calamities?

A: He is called Kyerenkye.

Q: Kyerenkye?

Int: The Denkyirahene was called Kyérenkye.

Q: Okay, but what fetish does Nana call upon to aid him in calamities and help in the administration of this State?

A: Ah. Our fetish is called "Amonse Kwabena".

Int: Amonse Kwagyan.

Q: Is it here at Manso?

A: Right here.

Q: What day is set aside as dabone (taboo-day) when nobody goes to farm?

A: Tuesday.

Q: Why is Tuesday its day of worship?

A: It is the day of the fetish. He is worshipped on Tuesday. It is on Tuesdays that he guards the Oman. (State). We don't go anywhere. Because of that dogs are not allowed in this town. They are taboo. You see every fetish has its day of worship. To some it is Friday, to others it is Wednesday, but our fetish uses Tuesdays. It is on Tuesdays that he goes hunting so if one went to the bush on these days he would meet him. I remember a case when a man went hunting on a Tuesday. He came back with his hands on his head.

Q: Is he still alive?

A: He is. He had removed all his clothes except the pair of drawers in which he ran back home. On Tuesdays we don't go to the bush nor do we fire guns because the fetish is out hunting. If a stranger comes here he is told not to venture into the bush on Tuesdays.

Q: But Nana why is it that no dogs are allowed here?

A: They are the animals which accompany the fetish on its hunting. So he dislikes having dogs here.

Q: When you offer sacrifices to the fetish what things do you use?

A: At the end of a year when I go to offer sacrifices I take with me a male sheep which has not been castrated. Suppose there is somebody who is sick then since something should be done to appease the fetish, I may offer a cockerel.

Q: And so are the days on which fetivals are observed the same as the days of the fetish or are they different?

A: The first thing I do before celebrating a festival is to go to the fetish to offer him food on Tuesdays. After the necessary rites have been performed I pour libation to the Stools on Fridays.

Q: What name do you give to the festival?

A: First of all I celebrate the Odwira. I celebrate Tutu. On an Akwasidae for instance when I am about to celebrate a festival I first of all celebrate the Tutu when I wash away all the sins of my land. I sit in State and then sprinkle mashed yam on my State horns and frums. The rest is given to children to struggle for. In the evening, all the rubbish in the palace is swept by me and carried by the queen mother to the outskirts of the town where it is thrown away amid drumming and the sounding of horns. A gun is then fired. The rubbish throwing is to signify that all the evils in and around the town have been thrown away. When returning from the outskirts nobody is allowed to look back till we arrive in town. On Tuesday I offer good food to Amonse. On the Friday I then offer food to the Stools. This is the day on which I ride in a palanquin.

Q: In effect therefore we see clearly that traditional government is not carried out by the living alone but with the souls of the dead and the fetishes, who are given food and drink to help in proper administration and government.

Well, Nana when you were to be enstooled what rites were performed?

A: When one is about to be enstooled first the kingmakers who are called "Ansafoo," meet on a Tuesday afternoon. These represent the mass of people who came with me on the migration. The "Ansafoo" is composed of 15 different stools. They call together the Queenmother, the Gyaasehene, the Adontehene, the Twafohene, the Nifahene, the Kyidomhene and then the Asafohene. Together they are its people. These 15 people then sit down and elect a chief.

Int: The head of the family is also included.

A: When a chief has been selected he is given to the Left and Right Wings that is the nation. If the nation agrees to the suitability of the candidate, he is taken to the house of the queen-mother and then made to sit on the thighs of the Adontenhene. After this white clay is sprinkled on him, and he is carried shoulder high around the town after which he is kept in a room. Any of the Asafohene like the Akyeamehene Korontihene or Adontinhene may volunteer to keep him. He is kept thus for one week. Early in the morning of the final day, his head is well shaven and his buttocks are made to touch a black stool thrice. After this a sheep is slaughtered and the blood sprinkled on his feet. Guns are then fired and from about 10 o'clock onwards he is carried shoulder high. All people of Apemanim turn up and after sitting in state, "Anannu" or Ahoma" (donations) is collected from him.

Q: Suppose the person selected by the "Ansafoo" is found to be unsuitable by the young men what do they do?

A: On the day on which a chief has been elected and has sat in state the people cannot say that they do not like him. But if a person is elected and he has not as yet been carried then the people have every right to say that if this particular person is enstooled then they would refuse to serve under him and he is then destooled.

Q: And so does it mean that before a new chief is elected, the queen-mother and the "Ansafoo" have to seek a consensus of opinion from the people as to the suitability of the candidate before he is elected?

A: It is up to the people themselves to say that they do not want a particular person.

Int: This is a responsibility of the people themselves. If they agree with the kingmakers he is enstooled, if not he is destooled. Even if he has wronged in any way he may offer his apologies and the differences will be made up.

Q: In the olden days what weapons were used in the numerous wars that were waged?

A: Before we got guns we had cutlasses, which we used to back one another with and when you were overcome then you became subject.

Q: So did only the two chiefs fight?

A: All the people fought and when you were defeated then your land was annexed to that of the conquerors.

Wars we fought in the streets.

Q: Were they what were called "Akofana"?

A: The "Akofana" was a short sword which was used for swearing allegiance to the people a week after enstoolment.

Q: Did the chief possess the "Akofana"?

A: Ahaa. Yes.

Q: So the chief did not have a gun or a matchet?

A: No. The Omanhene in time of war could give his Akofana to say the Kurontihene to go and fight for him. And so on enstoolment it is used to swear allegiance.

Q: Do you also have Asafo Companies like the Fantes?

A: We have Asafo Companies also. Ours was not brought along when we were coming from Ashanti. We learnt to play it here. We had no "asafo" when we were coming. We had only the "Fontonfrom". Our main Company was called Apagya.

Q: Since the chief could not himself travel to trade, how did he obtained money to feed himself and buy the necessary stool equipment?

A: In the olden days the people used to go and collect snails. This was divided into three and one was given to the chief. Again whenever any big game was hunted, the thighs were brought to the chief. Again the people themselves went to farm for the chief. Any produce that was obtained was given to the chief. Again if any one defaulted with an Oath, he was fined and the money given to the chief. Again when the whiteman came and roads had to make he engaged in clearing roads, at the end of the year the government paid up.

Q: In time of wars if a young man turned up with his gun how did he obtain the bullets and the gun powder to fire his gun with?

A: When the whiteman came he supplied every Omanhene with powder. I for instance would obtain 10 "Nkwadums". (Kegs) If I declared war on another chief I would then obtain some powder with my permit and distribute it to the people.

Q: Suppose some snails had been collected for the chief, or suppose some gold had been mined for the chief, could he send them to say the coast to be sold?

A: You see, a chief's wealth or the produce of his farm depends on the people. So if the nation finds itself engaged in a litigation or civil case then the chief will use his wealth to settle it. However if he finds it too much for him then he can collect dues from the people.

Q: But if the chief wants to sell something who are the people who trade for him?

A: They are the "Sanaa" group.

Q: What about Gyaase?

A: Gyaase and Sanaa.

Q: Has there been any instance of Kola cultivation in this area?

A: Before the whiteman came Kola was cultivated on a small scale.

Q: In the old days Kola was cultivated and sold in the North where the money obtained could be used even to buy slaves. But I believe now that this is not done any more?

A: No. Now the Kola is more abundant but no slaves are bought.

Q: Now nobody can buy any body's relative. Has there been some mining in this area before?

A: Yes.

Q: Where for instance?

A: What, mines?

Q: No but the holes which were made to get the gold?

A: Oh they abound in all of Assin.
But it was in the old days that we mined.
Now we've stopped.

Q: So could any young person in town go and mine for gold?

A: Yes. What he obtained was divided into three and one was given to the chief.

Q: In some areas like Wassaw, they say that each person could mine for himself but that on some particular days the gong would be sounded for the people to go and mine for the chief?

A: It is the three division method whereby anything was divided into three.

Q: So for instance a person who found say golden trinkets or rings or things of that nature was bound by law to bring them to the chief?

A: .....

Speakers:- Nana Nkyi Kwame IX (Omahene of Assin Apemanim)

Kurontihene Kofi Korankye.

Okyeame Yaw Gyeni

Okyeame Kofi Aboabo.

Opanin Kwame Sakyi.

Gyaasehene Kwaku Abokyi.

Kwame Aboagye.

Kodjo Panin.

Opanin Sefa (Asafohene).

ASSIN ACHIASE

Ooh, Nana Aputae, drink,
Nana Wireduaa Anokye, yours,
Nana Aboagye Prah, yours,
Nana Yeboa Osuama, drink,
Nana Panyin Suama, yours,
Nana Ayim, yours,
Nana Adjekum yours,

All ye spirits of our ancestors, yours,
All ye mothers, yours,
Fetish Nkrabea yours,
Ooh, Nana Suama the elder, yours,
Nana Awoamfo Kyei Baffour, yours,
Nana Koo' Duro, yours,
Nana Yaa Krah, yours,
Nana Afra Boadu, yours,
Nana Apesiwa Kwabena, yours,
Osuan Aputae, yours,
Abenaa Nipah, yours,
All ye great spirits of our ancestors, yours,
Nkansah Bodu, this is yours,
Nana Owiredua Kaasa, yours,
Our message is that, some people
have come to record our traditions
and history etc. etc.

Q:- Why is the town called Achiase?

A:- There were trees called Ache on each of the four sides of the town. Thus the town became "Ache-ase" (Ache-under). When we were at Nyaadewam, our chief and leader, Nana Aboagye Prah whose name I mentioned just now committed suicide. After this incidence we went to stay at Akyemfo from where we went to Fosu.

From Fosu we then came to Awiem. At Awiem, we fought against the Borobore Fantes and then came to settle under the "Ache" trees from which we got the name achiase.

Q:- Which is the ruling clan here?

A:- Asona.

Q:- What is the response to their greetings?

A:- "Yaa Oforina" or "Yaa Asona".

Q:- Where did your people come from to settle here?

A:- We came from Adwafo in Adansi. We were first at a place called Dimaakyi. From Dimaakyi we went to settle at Adwafo. There the Creator was at his work, we met the Asonas at "Odanase" (House-under), where we found old houses already built.

Q:- Why did you move from Adansi?

A:- We fought against a Chief called Agya Ananse who was the war-captain of the Denkyiras. He attacked us with 40,000 warriors, while we had only a small force. However before attacking us he decided first to go and fight in the Volta Region. However we did not know that it was not his intention to fight us. We fought him on a Monday. By the Friday, we had been totally defeated. We then moved to Ahilo the people of Fosu moved to Odom. From Oduadonkwaw we came here at the request of the people of Andoe who had then been defeated by the Borobore Fantes.

Q:- Then you moved after the Agya Ananse war?

A:- We moved from Adansi to Oduadonkwow then.

Q:- Then Agya Ananse did not fight against the Adansis?

A:- We were the Adansis then and fought against him. Our chief was called Amoabere. We fought with Gyakae and Besease who are called the Swadros on our side.

Also on our side were Achiano and Fosu. After the war we all moved down here.

Q:- When you met the Etis what dialect did they use?

A:- The Etis are Fantes. We did not meet them here but in Adansi. When the Boroboro Fantes got here from Techiman, they fought and defeated both the Etis and the Kosontires. The Bosomadwes sought the protection of Omanhene Tsibu whilst the Andoehene went to join Omanhene Amo Adade. Then the Kosontires of Juaso went to join Nana Aputae Asare (Assin Nyankumasi). We moved here because of the availability of fish and salt and settled at Kwadoagya and the others settled in various other places, which have now become more or less ours. The Boroboros took over all the land as far as the Pra river and when we got here we drove them away and settled on it ourselves.

Q:- What is the position of this town in the Apemanim State?

A:- It is the Nifahene. (Right Guard's leader).

Q:- Which then are the towns under you in the Right Guard?

A:- There are eleven:- Besease, Atobiase, Akrofoum, Dominase, Antonsu, Bresiako, Bremang, Hwidiem, Sienkyenmu, Awisam and Tebi.

Q:- Why is Asona the ruling clan? Are there no other clans?

A:- There is only the Asona clan of which there are four groups. Whilst in Adansi each of these groups was independent in his own township. The chief of this town was that of Kyeamena in Adansi.

The Adwafo chief had his own stool, so did Dwenaase and Antonsu. The Fosus too were settled at Samia from where they came to join us all on our migration down here.

Q:- Can you give us the names of all the chiefs who've been on the stool from the first one to the present one ?

A:- While in Adansi we had four chiefs who were all Amanhene. They were:-

(1) Amoa Awere
(2) Owiredu Taesakyi
(3) Aboagye Prah
(4) Yeboah Suama.

When we came here we went to serve Omanhene at Dankamso as the Nifahene. The following Chiefs were then Nifahenes.

A:- (5) Attah Nuamah
(6) Ayim Pesiakwa,
(7) Nkansa,
(8) Oppon,

These were the four chiefs who died on the stool since we began serving the Omanhene.

Q:- But nana.....

A:-.....1917, Tabi was enstooled in 1928 and destooled in 1932. We then left the stool in the charge of a regent Yaw Affram. Kojo Boakye (1935 - 1938) abdicated. I was then enstooled in 1942 under the stoolname, Nkansah Ababio Kumapong Saahene

Q:- Which of these chiefs was given any appellation?

A:- Oppong Kyekyeku. Also Nkansa Berempong who reigned for about 50 years before dying.

Q:- Did any of these chief go to any war?

A:- Nana Amoa Awere was the one who fought against the Denkyira Captain Agya Annanse. Then Nana Ayim went to both the Mankessim and Jukwa wars.

Q:- What is the oath used in the town?

A:- We use the Omanhene's Oath. The one belonging to this town is "Abaase". At first we used "Fiada" (Friday), which was the day we were defeated by the Denkyiras. The Denkyiras captured our stool but we took their state drum. Later on after mediation by another chief we exchanged properties. This happened on a Friday hence the oath. However the Fosus also used Friday as their oath since we were all together during most of our early migrations. It was only when we came to serve Apemanim and, Fosu went to Attandansu that we put aside the "Friday" oath and took "Abaase Ntam Kesee nmiensa".

Q:- But what does "Abaase" mean?

A:- This was taken when three people died at once in one single day in this town.

Q:- Why is that although the people of Fosu and those of this town came from the same place, the Fosus are subject to Attandansu but you are subject to Apemanim?

A:- You see whilst we were coming here Fosu was Omanhene as was this town also. When we got to Dansame, we all decided to serve under the Apemanim chief who was called Gyebi. However the Fosus said the emblem of Nana Gyebi was a royal python and as we all know a python swallows its prey whole without leaving anything. He thus

Omanhene Otibu Kwaku whose emblem was a leopard, which always leaves part of its prey uneaten when got to a small hill at the outskirts of Andwa called Bretukoko, we 'dzrnkk'fotiah' to the effect that in the case of Afutuakwa (fosu) and Kyeamena (Aduase), even if Apemanim is at war with Attandansu whenever we came face to face we would point our guns to the sky. And if one fell into a river and was drowning the other would then jump in to his rescue and even if an Achiase man seduced a Fosu woman or vice versa no serious case would be made of it. The Apemanim chief was then very powerful and strong willed and thus it was not easy to serve under him.

Q:- Had Nana Tsibu and Gyebi already crossed down here when you were on your way down?

A:- No we were all together. When the Andoe and Bosomadwe chiefs came for us they were settled at a place called Odem when we were at Aduadonko. We then moved to liberate the Etis who were being molested by the Boroboro fantes. Each chief then went to serve any of the two Amanhenes he liked.

Q:- How is the state drum beaten?

A:- Thus "Nnipa mpatu mfo". (Man does not suddenly become wet).

Q:- Who made the drum?

A:- Nana Abiram Osei.

Q:- Why did he make it?

A:- This was made while he was in Adansi. He was a big chief who was even grandfather to the Kibi stool and made to the Omanhene Amo Adade. Thus he said he would not boast about his drim to greatness since he was elder to most of the other stools.

Q:- What about the horn?

A:- Thus "Katakyie pe kopapa" (The strong man relishes in fighting). The meaning of this is that our chief went to many wars including the Adinkera and Denkyira wars.

Q:- What emblem is at the top of the linguist staff?

A:- "Odwantire". (Head of a sheep) to show that the head of a sheep is never lost in the soup. Nothing happens in the State without the Nofahene's knowledge.

Q:- What about the state umbrella?

A:- It is the figure of a fully armed warrior to show that we came here because of wars.

Q:- Is there any festival that is celebrated here?

A:- There is. It is celebrated on Friday.

Q:- Why is that festival celebrated?

A:- The spirits of our ancestors and the stools must be fed.

Q:- If the spirits have not been fed can the living eat?

A:- We could not until the necessary rites had been performed for the feeding of the ancestors.

Q:- What weapons were used to fight with in the old days?

A:- Gunpowder, bullets and fetishes. The gunpowder and [illegible] were bought at Djemene.

Q:- Did the chief supply guns to the people to fight with?

A:- The guns are owned by the people themselves. However the chief supplied them with ammunition. After the [illegible] dues (appiatoo) were collected from the warriors. It was even due to this that we moved here from Ashanti

Q:- Can you tell us the chief in whose time guns were first used?

A:- It was during the reign of Asantehene Osei Tutu.

Q:- Where did people obtain guns to fight with?

A:- The chief bought them from Djemena and sold them to the people.

Q:- "Appiatoo" aside, by which other means did a chief [illegible]

money to feed himself and administer his state?

A:- After collecting the dues, the Asantehene then gave some of it to his various chiefs. Even during the time of Karikari when the Assins moved down here, he sent a calabashful of gold dust to Baafos Nkyi and Omanhene Tsibu to induce them to return to Adonsi.

Q:- In those days when traders went to the northern markets, what commodities did they take to sell there?

A:- They took palm-oil, and rubber. After selling your goods you then bought back blankets and other things.

Q:- Have you ever grown cola around here?

A:- We have.

Q:- Where were slaves obtained from to be sold?

A:- They were obtained from the north. There was a chief called Kasare who caught people and took them to the markets where he exchanged them for goods l. kola about 100 nuts for one person. Even the 100 nut cost something like sixpence. After Kasare, Samouri was enstooled.

Q:- Suppose the chief of Achiase had obtained some head-loads of kola and wanted to sell them, who were those who sold them for him?

A:- The palace servants carried it and an elderly person was put in charge of them. After selling them they bought back slaves.

Q:- That means an elderly person accompanied the servan'?

A:- Yes.

Q:- Before the whitemen came what did they use to purchase goods?

A:- Cowries.

Q:- Where were they obtained from?

A:- They were obtained from the north.

Q:- After cowries what did they use?

A:- Gold dust.

:- Have there ever been mining in this area?

:- Yes.

:- Did the chief get a part of the gold which was mined?

:- You see when concessions were introduced a chief received money from the whitemen and gave them mining rights to a piece of land. When the gold was mined, it was divided into three parts one of which went to the chief while the other two went to the miner.

:- After obtaining the gold, how did you then use it to buy goods?

:- It was weighed in various denominations for example "nsoano" (13/-) or "nsoansa", (£1.1/-).

:- Did every body, for instance, the one who sells cooked yams have her own scales with which to weigh the money of travellers who bought from her?

:- In the old days any trader had scales. The buyer put in one scale some of his money and the seller then put in the other scale the appropriate weight and weighed the money.

:- How could a stranger be sure that a penny weight had not been used as a sixpenny weight to weigh his money?

:- Everybody understood the mechanism of the system. Thus the buyer was aware of which was the penny, three penny or sixpenny weights.

:- Did traders and travellers have their own scales to check whether they were being cheated?

:- No, a trader took only his gold dust. If he bought a shilling worth of something, the seller brought the scales and the necessary weighings were performed. You complained if you did not agree with how things were being done.

:- Is there any asafo company here?

:- Yes, it is called "Abiram".

:- Was it brought with you from Adansi?

A:- No. What we came with was called "Tufoante". The drum was a big one with a covering of animal skin. The asafo company was already here when we arrived. Anyone who says it came from Adansi is not telling the truth.

Q:- Has the stool engaged in any land disputes with another?

A:- No since we do not own land here but in Adansi.

Q:- Is there any muslim school here?

A:- No.

Q:- Are there muslims here?

A:- Yes there are.

Q:- Where did the old route to Kumasi pass?

A:- It passed through the Konkom forest to Fosu and beyond.

Q:- Why is this state called Assin?

A:- Whilst at Adansi we found conditions there incongenial to our staying there any longer so we moved down here as far as Asikuma. People used to ask others whether they were among those who were passing down. "Nkurofo a ebesen no bi a". (Some of those who passed here). When we got to Abura the Boroboro Fantes called us "Assinfos" (Assins). From Adansi we passed through Hemang to Abura before turning back.

Speakers:- Nana Nkansah Ababio.
Okyeame Kwaku Bio.
Ohemaa Takyiwa.

ASSIN AKENKASU

LIBATION:- Lord God Almighty,
Mother Earth, your drink,
Asuo Tano, yours
Kokoo Gyaanewa yours
Nana Ofua yours
Afum Afram yours,
Our message is that etc. etc.

RULING CLAN:- "Bretuo" with "Yaa Twina" as their response.

MEANING OF AKENKASU:- It is believed that their ancestors when migrating came across a river whose water looked as yellowish as "akenkaa" (orange).

MIGRATION:- They came from Dwenase and met the Akotis already settled. The name Akoti is believed to have been given to the people because they were settled far from the Kumasi to Cape route. Hence they were said to be "Akwa-ti" (by passed) later corrupted to Akoti.

HISTORICAL:- At first, they were ruled by females. The first was Nana Kokoo Gyaanewa who was supposed to have ascended into the heaven. She was succeeded by Nana Ofua. Ofua consulted the oracle of the River God Afram in the Kwahu area who gave her a son later Nana Afum Afram who was a renowned hunter. On one expedition he came across some elephants at "Wura Kese" (Thick forest). He killed one and decided to make that place a permanent settlement. Not long after however, they were attacked by the Denkyiras and they moved to their present site at Akenkasu. Formerly they had a number of towns under them.

These were (1) Kuntanase

(2) Bobakurukuruwa.

(3) Adiembra

(4) Nkramporaase.

(5) Aworabo

(6) Adoyease

(7) Kubease

(8) Nkukuoara

(9) Asuboi,

(10) Koniwase

(11) Asibrem

(12) Worakese.

Their ancestors thus built Worakese where they were met by the present inhabitants, who asked for a place to settle on. Later, a quarrel ensued and in the ensuring battle, the Akenkasus were defeated and moved out to settle first at Fraten and later to here.

BOUNDARIES:- These are with Akuropong, Fosu, Anyinabrem, Apori, Akomfode and Akim Asuase.

OATHS: "Kuka Yawoada" (Thursday). One of their chiefs, Nana Anokoana was forcibly deposed by the Denkyiras on a Thursday. Later Friday was used as the oath. This second oath stemmed from litigations between Akropong, Akankasu and Worakese during the reign of Nana Kotroka Yiadom of Akuropong. The Akenkasu chief lost whence he approached the Omanhene for a loan to pay the fine. He was refused and so he approached the Oda Chief who lent him some. The people thus became the subjects of the Akim Kotoku Manhene although the land belongs to Apemanim.

MINING:- Prospecting was carried on for only a short time for diamond and manganese.

../..

FETISHES:- The main deity is "Tano" which originated from Kwahu.

REGALIA:- There are three linguist staff. The first is in remembrance of the good turn rendered them by the Oda chief.

The second bears the proverb "Mesre Nyame", (beseech the Lord) and the third bears a Tiger, Symbol of the Bretuo clan.

REVENUE OF CHIEF:-

(1) Fees from court cases civil or otherwise.

(2) Parts of game killed viz thighs and skin.

(3) Gifts from travellers stopping overnight.

TRADE:- (1) Routes

The old Cape-Kumasi one passed through Brofoyedru to Korakese, to Frankton to Apirede to Akim Nyankumasi to Amanfopong.

OCCUPATION:- Cola and rubber were cultivated on a small scale. Their main occupation was hunting.

STALL HORNS:- This sounded thus "Kwame e dabi, yebekae wo" (We shall remember you someday Kwame).

LIST OF CHIEFS:-

(1) Nana Afum Afram
(2) " Kwawo Oppong
(3) " Gyaateng Akoana
(4) " Korankye Prempeh
(5) " Antwi
(6) " Mmremfo.
(7) " Okwaninin Akyem.
(8) " Ofosu Asaa
(9) " Dankwa Otu Ampem
(10) " Debra
(11) " Anti Akwasi
(12) " Yaw Berasaa (destooled)
(13) " Kwabena Kensah (destooled)
(14) " Gyateng Akoana Ye-boah II (destooled)
(15) " Gyateng Akoana III (destooled)
(16) " Gyateng Akoana IV (destooled on 1st March 1965)

LIST OF QUEENMOTHERS

(1) Nana Fobiri Tiwaa
(2) " Adwobi
(3) " Akua Abokye
(4) " Bobie (male)
(5) " Biama
(6) " Ntiriwaa
(7) " Adjoa Djan
(8) " Adufaah
(9) " Fosua Hemaa
(10) " Awobeduo
(11) " Kurofaah
(12) " Adwuwaa
(13) " Gyanwaa
(14) " Akosua Konkra
(15) " Asamoa Adwoa.
(16) " Akosua Obenewaah.

Any female in the royal family could qualify as queenmother.

SPEAKERS:- Nana Gyaton Ankoana IV (chief)
Akosua Obenewaah (Queenmother)
Kwasi Appiah (Abusuapanin)
Kojo Donkor (elder)
Kwame Debrah (Linguist)
Kofi Amankrah (Linguist)
Kojo Osei (elder)
Kwasi Anti (Linguist)
Osei Kuma (elder)

ASSIN EKROFUOM

Nana Yeboch Tekora your drink,

Nana Kwasi Buyoi, yours,

Nana Kwabona Kwasi, yours,

I have called upon you today because of these people who've come from Accra to listen to and record our history etc. etc

Q:- Why is the town called Ekrofuom?

A:- The reason is that when our people arrived here from Ashanti they first settled at a place called Tobi. Later on they decided to come to settle near the main trade route whence this town because the new township "Kuro-fofore-nu" which became shortened to Ekrofuom.

Q:- Which is the ruling clan?

A:- Agona.

Q:- What response does an Agona clansman receive when he greets somebody?

A:- "Yaa Agona".

Q:- Where did your ancestors come from to settle at Tobi?

A:- They came from Adansi Akrokoso.

Q:- What caused them to move from Adansi?

A:- It was due to too many wars by the Ashantis.

Q:- Who was the chief who led the movement from Adansi?

A:- Nana Atobra Kwasi brought us across the Pra.

Q:- Who was the Asantehene when you left?

A:- Nana Osei Tutu Kwamina.

Q:- After crossing the Pra which were the towns you first settled before getting here?

A:- After crossing the Pra we came to reside with Barima Nkyi.

Q:- Where?

A:- In the Assin nation.

Q:- From there you went to Tobi?

A:- Yes Barima Nkyi then directed us to Tobi.

Q:- Which people were in Assin when you got here?

A:- There were many different people too numerous to enumerate.

Q:- What dialect did these people speak?

A:- They spoke just like the Assins now.

Q:- If a person were to go to Tobi now, what would he see?

A:- He would see those things which they brought with them from Ashanti.

Q:- Like what?

A:- Like our linguist staff "Wani enhu a waso nso ento"? (If you could not see, could you not also hear?) There is a golden sponge on the stool.

Q:- Do there exist any of your old settlements?

A:- Since we moved from Ashanti we never settled anywhere apart from Tobi.

Q:- In which division of the Abemanim state are you?

A:- In the Right Guard.

Q:- Which other towns are in the Right Guard?

A:- Achiase, Atobiase, Besease, Awisam, Dromeny, Antonsu and Brosiako.

Q:- Which is the leader of the Guard?

A:- The Achiase chief.

Q:- Are any of these towns you've mentioned Etis?

A:- No, the Etis are a different people.

Q:- From Nana Atakora's time up to now who have been all the chiefs who've been enstooled?

A:- (1) Nana Atobra Akwasi
(2) Nana Yeboah Tepeh
(3) Nana Kwasi Bugyei
(4) Nana Asiedu
(5) Nana Achoampong
(6) Nana Kwaku Agyei
(7) Nana Kwaku Badu
(8) Kwaku Bugyei II who is the present chief.

Q:- What is your name please?

A:- My private name is Kwasi Ababio.

Q:- You mentioned only eight names. Were they those who died on the stool or all the chiefs who've ruled in the town?

A:- Those who died on the stool and were given state funerals were Nana Atobra Kwasi, Yeboah Tepa and Kwasi Bugyei. Nana Ahoampong and Kwaku Agyei's are yet to be performed. Kwaku Badu abdicated whence I was enstooled.

Q:- What oath is used in the town?

A:- "Nana Benada" (Tuesday).

Q:- Which Tuesday became the oath?

A:- When we arrived here we had an Asafo group called "Mpanya" and when we met Berima Nkyi we decided that if whenever there was danger my grandfather the Mpanyahene would be in the lead. Thus we fought for him a lot. In one of these were things went very much against us on a Tuesday and it was made into an oath.

Q:- Which war are you referring to?

A:- When we got here the Ashantis came after us and we fought against them.

Q:- How is the state horn blown?

A:- Thus "Obone wo so nee?"

Q:- The message of the horn shows that a chief must have done some good to another who then repayed him with ingratitude. Is that true?

A:- I can't say anything about that.

Q:- When was the horn made?

A:- I don't know that also.

Q:- Who was the chief who made that horn?

A:- Nana Kwasi Bugyei.

Q:- How is the state drum beaten?

A:- Thus "Kan ntam - anto". (To never go back on our oath).

Q:- Was it made by the same Kwasi Bugyei?

A:- No it was made by Nana Yeboah Tepa.

Q:- Why is Nana Yoboah called Topa also or is every Yoboah called Topa?

A:- You see in the old days any person who achieved something was given an appellation. Thus from things he did he was called Yoboah Topa.

Q:- Can you tell us some of the things he did?

A:- When we arrived the Ashantis were at war with the older Boafoo Nkyi. Nana Yoboah then went to help him. When Boafoo Nkyi became victorious he offered him (Yoboah) his own appellation, Topah and gave him and his people the right never to be bound by any oath in the Apamnim state.

Q:- Is there any Asafo Company here?

A:- Yes.

Q:- How is it called?

A:- It is called "Mpanya".

Q:- What flag does the company have?

A:- The first one has the proverb "Sono tia fidie so a odi hwan" (If the elephant steps on a trap it must necessarily go off).

Q:- Why are the songs of the company sung in Fanti?

A:- We and the Fantes are one people. I can explain no further than that.

Q:- Were there any Asafo companies when you were in Ashanti?

A:- No.

Q:- Then do you think that the Asafo Company was brought from the Coast rather than taken to the Coast?

A:- It was brought from Fanto.

Q:- What is the name of the fetish in the town?

A:- The first is called "Bofockwa". The second is Twene Kwasi. A third is a river fetish called Akrona Abonsa.

Q:- Was "Bofockwa" brought from Ashanti?

A:- Yes it was.

Q:- What about Twone Kwasi?

A:- When I was enstooled, it became necessary to form an Asafo Company here and thus a drum had to be made. The tree that was felled proved to be a fetish.

Int: The Twone Kwasi fetish is across the old route. When we were children we used to go swimming there. We would say we were swimming to Twone Kwasi. Thus at the end of each year we went to clear a path to the river, and then swim to where the Twone stump was to clear the weeds around it.

Int: He wants to know of the tree and not ....

A:- In time of festivities, the drum would be given to somebody to carry when he would be filled with the fetish and walk throughout the streets of the town. There was an "Odum tree" on the outskirts which then came to ask us to worship it. Any time rites were performed for it at ceremonies the elders would be filled with the spirit and would start cut ing people down with matches. However when the fetish priest passed his hands over the wounds they immediately healed up.

Int: The Twone Kwasi was acquired in this way. It was a tree which was felled to make a drum with for the Asafo Company. Before felling the tree which was Odum, there were many manifestations to show that it was a fetish tree. Thus it was due to the fetish that the "Kantemante" oath was acquired.

Int: Akrome Abonsa is a river and although we may be in the dry season it would quickly rise up and over flow its banks in case of an attack from enemies making it impossible for them to cross. By various signs it helps with the administration of the town.

Q:- How are they worshipped?

A:- At the end of each year before offering food to the ancestral spirits the fetish Bofoakwa is first fed. On every "Akwasidae" and "Awukudae", libation is poured to Twone Kwasi. The river fetish "Akrome Abonsa" is worshipped the same way as the ancestral stools.

Q:- Why are all river fetishes called "Abonsa"?

A:- A long time ago a hunter went to the bush. When he got to the river he saw a woman with ornaments on her body sitting by it. When the hunter asked for her name and mission at that place, she replied that she was "Akorona Abonsa" the fetish who helped with the administration of the town.

Q:- Does the festival you celebrate here have any special name?

A:- It is called just "Afahyo".

Q:- What rites do you perform when the "Afahyo" time comes round?

A:- The whole town meets. Then I take a bottle of gin and pour libation to the stools and spirits.

Q:- Why do you offer food to the ancestors at the end of the year?

A:- This was what we did in Ashanti. Our fathers believed that if a stool was kept in a room and not fed at the end of a year while we the living fed and rejoiced, it was wrong and might lead to trouble. Thus at the end of each year I first offer them food and drink.

Q:- Until it is time to perform these rites is there any crop that you should not eat?

A:- Yam for instance. I cannot eat new yam till I have first offered some to the stools.

Q:- Do you remember any wars you've fought on your own or with the Apemanim state since you crossed the Pra to this place?

A:- I remember that the Ashantis came after us before we crossed the Pra when we joined forces with the Apemanim state to repel them.

Q:- Were the Assins already here when Osei Tutu was fighting the Denkyiras?

A:- It was during that war that we came here.

Q:- HadWana Nkyi already arrived when you came?

A:- Yes.

Q:- You said that some chiefs had not been given state funerals. How are those funerals observed?

A:- First of all I call upon Baafo Nkyi to come and help me. The nation is then informed and after I have bought a cow, some sheep and other things we then observe the funeral.

Q:- How is a new chief then enstooled?

A:- The royal family meets and discusses who should be enstooled. After a suitable person has been selected he is kept for a week in a room after which he is then made a chief.

A:- If the family after its meeting elects a person who is found to be unacceptable by the ordinary citizens what could they say or do about it?

A:- They voice out their disagreement.

Q:- In case of a destoolment who are the people who effect it?

A:- If the family thinks a chief is not carrying on his functions properly, the members will then inform the people of their disapproval. If the people however find no fault with him they would say so otherwise if they are all agreed on that point then they destool him accordingly.

Q:- But if the family wants a person while the people do not what happens?

A:- They do not destool him. If he has offended a particular group he is made to appease them.

Q:- In those days of constant warfare how could a chief get people to fight for him?

A:- There was no standing army nor policemen, thus in time of war, the whole nation came together and fought.

Q:- Who then supplied them guns to fight with?

A:- The chief supplied them with ammunition.

Q:- Then the chief supplied them ammunition but the guns ....?

A:- Each layman had his own.

Q:- But suppose you did not have one?

A:- You went all the same.

Q:- How did the chief obtain money to buy the ammunition?

A:- They dug up gold. Everybody who mined gold had to render accounts of it to the chief who then took a part. This part being what he bought [illegible]

Q:- Did they mine gold in this area?

A:- They did not in this Assin nation.

Q:- If your town is attacked now how would you obtain money to buy arms?

A:- I have property like cocoa and land. In the old days land was the main property.

Q:- How can the land yield money for your treasury?

A:- In case of emergency a chief could send a member of his family to be surety for a loan. This was what was called "Ofion woura".

Q:- In peace time how did a chief obtain money to feed himself and settle cases and disputes involving the stool?

A:- In peace time everybody worked to feed himself and his family. Since a chief is a chief if a hunter for instance killed game he had to take part of it to the chief. The women could also go and work for him on particular days.

Q:- By which other means did a chief obtain money?

A:- Land could be rented to strangers; part of the rent collected being given to the chief to provide for himself.

Q:- Did they also go snail - hunting for the chief?

A:- Yes, part was also taken to him.

Q:- If an elephant was killed in the Kwahu Forest, did part of it went to the chief?

A:- The tail and part of the skin of the back called "Benkum" which is used to make the "bonsa" drums.

Q:- When elephant tusks were sold on the coast were the hunters allowed to sell them?

A:- They were. There were two tusks one of which was given to the chief while the hunter took the other.

Q:- Have you grown cola here before?

A:- Yes it is still cultivated.

Q:- Where was it sold?

A:- It was taken up north to be sold.

Q:- If the chief acquired say three head-loads of kola who sent them to the north to be sold for him?

A:- He sent members of the Gyaase group with it.

Q:- What goods could the Gyaase members bring back after selling the Kola?

A:- They brought back slaves especially beautiful girls and strong men as well as shea butter and blankets.

Q:- Where were the slaves obtained from?

A:- There was a man called Semoono who sold his prisoners of war.

Int: There was a man in the north called Kasalo. He was a chief and when the season for growing crops came, he would supply horses and ropes to his men sometimes about 80 strong and raid the town which would then be plenty save for the children since the parents would be on the farms. After trying as many as they could to their horses, they took them to Kpong from where they were sent to Bontuku where they were sold. It was at Bontuku where after carrying your goods through Donkyira, Tasser, Kowin and Gyaase, a journey of about a month's duration, your goods were taken by your host. Another person would receive the slaves being brought from Kpong, and an exchange of goods and slaves would then be effected.

Q:- Have you heard of a town called Djenne?

A:- Djenne was not too far away being quite near Bontuku.

Q:- Can you remember some of the old market - towns to which traders could walk?

A:- From here you went to Cape Coast to buy goods. You then left for the markets by taking the Donkyira road. You passed through Jukwa and stopped at Anoagyobre which was on the Donkyira boundary. It was here that you crossed the river Ankaw to Sefwi Bekwai.

After much walking you got to the town of the Sefwi chief who was called Kwamo Tano, whose town was very near to the Tano river. From there you got to Debiso where you washed your then dirty cloth before arriving at Donto in the Aowin district. The chief was called Aninuu. From here you entered Gyaman territory whose chief was Gyaman. You then got to Bontuku.

Q:- They say there were two towns one called Djonno and the other Nsawkaw?

A:- I have never been to Djonno.

Q:- Have you heard of a town called Ahonkoko?

A:- I have never heard of it.

Q:- Were some of the prisoners captured in inter-tribal wars sold?

A:- None were ever sold.

Q:- How was money used to purchase goods?

A:- They used gold dust which was mined.

Q:- If you had some gold dust how could you use it to buy something?

A:- It was weighed on scales.

Q:- How could you ascertain whether the amount weighed at Ekrofoun was as much as that weighed at Debiso?

A:- They all used the same scales just in the same way as cocoa is weighed now. For instance the three penny weight that called "Kokoo" was called thus everywhere.

Q:- But suppose my penny weight and your three penny-weight had been made in the shape of the same animal or insect whilst the penny weight here was in the shape of a beetle while over there it was in the shape of a lizard. How then could one be sure that they would both weigh the same amount of gold?

A:- If you were in doubt you then weighed each against each other and if one was smaller some more was added to balance.

Q:- Has a muslim settled here before?

A:- No.

Q:- Where are the boundaries of the town?

A:- The land belongs to the Andoe chief. That aside, our boundaries are with the Onanhono Tsibu Darko while on this side there is a river called Asukoasoa. On this other side when you pass Tobi, our boundary is with Asiam.

Q:- What emblem has been put on the linguist staff?

A:- The proverb "Wani anhu a waso nso anto?"
(If you could not see, could you not hear also?)

Q:- Where did the old trade route pass?

A:- It passed through here. You see when we arrived from Ashanti we settled first at Tobi, from where we decided to move to the road and come here.

Q:- If a person was going to Kumasi which were some of the towns he would pass through?

Q:- Oh, this same modern route?

A:- The old route was the same as this modern one.

Q:- If while going to Kumasi, I got to the river, how could I cross it?

A:- There were ferry men with a boat to ferry you across.

Q:- Did they collect any toll for doing that?

A:- If you were a stranger you paid tolls.

Q:- When was the money given to when collected?

A:- The chief of the town.

Q:- Which beads were regarded as very good ones?

A:- It was called "Bodomborruo".

Q:- Which were some others?

A:- Gyanie, Bote, and Twaabowuo.

Q:- Where were the beads obtained from?

A:- They pushed out of the ground. It was even said that where a rainbow entered the ground yielded plenty of beads.

Q:- Beads with holes which could ....?

A:- Right and which shone like polished glass when you picked it up.

Q:- Do you not think that it might be beads that had been used to bury a dead person a long time before?

A:- No because the rainbow sometimes ended in thick forests.

Speakers:-

Nana Kwasi Bugyei IV

Ohemaa Nana Boaduwaa,

Kwasi Asare. (Mpraeso)

Kwadjo Fordjour

Kwame Adu,

Okyeame Poprah

Kwadjo Anponsah.

APEMANIM TRADITIONAL AREA

ASSIN - AKROPONG

Speakers:- Nana Osei Anankwah III

Abusuapanin Kwabena Boakye.

T.B. Aboagye.

Anthony Ofori Korankye.

Libation:-

Nananom and their ghosts come and drink,

God Almighty here is yours,

Mother Earth, yours also,

Nana Ninafo Duku here is your drink,

Nana Asampong, here is yours,

Nana Kyere Adu, your drink,

Nana Addo Asuru, come for yours,

all your other spirits come and drink,

That is how you did things,

They say humans go where there are other humans,

And I believe all the people who've come are important men doing the work of our Government, who've gone to various towns in our state recording our history and are now in ours, we ask for guidance to speak truthfully to them for all we know,

They came by a motor vehicle,

Let no evil befall them, but let them get home safely,

Your blessing to these people,

Your blessing be also to us.

Q:- What is the ruling clan in this town?

A:- It is Abrade which is part of the Aduana clan.

Q:- What response do you give to an Aduana man when he greets you?

A:- Yaa Abrew.

Q:- What is the meaning of the name Akropong?

A:- A big town.

Q:- Where did your ancestors come from to settle here?

A:- We of this town are Etis. Our father did not at first settle here. It was later that they came from Dwenase to settle here. From Dwenase we settled at other places before arriving here.

Q:- Are the sites of your old settlements near here?

A:- It is quite near. Some of our emblems and state property were taken to Achinota when it was first opened.

Q:- Things like old pots?

A:- Yes. You see at frist we were an independent Omanhene.

Q:- The Etis were originally an independent Omanhene, how did it come about then that this area for instance is now under Apemanim?

A:- You see when we fought against the Fantes we became much reduced. At that time both Attandansu and Apemanim who were in Ashanti were moving. When they got here we asked Nana Nkyi and the Apemanims to come and help us. When they got here it was we the people of Akropong who gave them land to establish towns like Dreku and Dabanta. It was later on that he moved to Nsaba where the Anfoa people gave him land.

Q:- Is Akuropong in the Left or Right Guard, of Apemanim?

A:- We are in the Left Guard.

Q:- What was the name of your very first chief?

A:- He was called Nimafo Duku. Others were Fo Asante, Twerebeah Kodua and Kwadjo Sono. They were many and I cannot name them all but the one during whose reign the war came on was called Osei Anankwa.

Q:- What were the names of some of those others who came after him?

A:- Nana Kwaku Asa.

Nana Boi who was succeeded by

Nana Kwasi Apaaben then by

Nana Kotroka after whom came

Nana Osei Anankwa II after him another person came before I was enstooled under the Stool name Osei Anankwa III.

Q:- How did Abrade become the ruling clan?

A:- It became the ruling clan because our elders even say that "there is always an elder among twins". Abrade was the first clan here.

Q:- Then this means the Abrade came before the other clans. Has Abrade been always on the Stool?

A:- Yes, always.

Q:- What are the borders of this town?

A:- Up here we have a border with Akomfodi.
Then with the Akims at Etwereso.

Q:- Akim Kotoku?

A:- Yes, Kotoku, at Apori and Adumasa.
Then to the railway line we have a border with Abrade.
Then there is one along the route with the Aboabos at Nyankumasi.

Q:- Nyakumasi?

A:- Yes, Assin Nyakumasi all the way to Andoe where there is another boundary. Again we have a boundary with Bremang.

Q:- Since your boundary is beyond Fosu does it mean Fosu is subject to you?

A:- No Fosu is on the land of Assin Nyakumasi.

Q:- Have there been any land disputes or wars with the people on your borders?

A:- We've fought against the Aboabos.

Q:- About how long ago was that?

A:- 1912.

Q:- Do some of the chiefs whose names you've mentioned have appellation?

A:- Kotroka's was Asiepo.

Q:- Kotroka Asiepo, what was the meaning of the Asiepo?

A:- That is as much as I know.

Q:- You see appellations are very important to us because they were usually earned during campaigns. In such cases we can easily find out which war and hence determine accurately the the time that particular chief was on the Stool?

A:- Nana Amankwa went to the Ntim Gyakari War.

Q:- I can tell you then when Nana Amankwa was on the Stool. The war came in 1697. It was then that Nana Ayensem led the Ashanti army through the forest because the Ashantis and the Assins were fighting on the same side. The chief might have earned an appellation during the war?

A:- I've told you that I do not know about these things.

Q:- What is the oath used in this town?

A:- Yawoada. (Thursday)

Q:- How did Thursday come to be used for an oath?

A:- It was on one Thursday during the Cape Coast War that most of the Warriors died, thus it became a black day for us and was used as an oath.

Q:- Which chief was on the stool when the oath was made?

A:- Nana Amankwah.

Q:- Which towns are subject to the Akropong Stool?

A:- All those towns that were under us in the old days are now combined into one town.
There are now only villages.

Q:- What were these old towns. Could you name them so that we can check from old maps?

A:- Wawase, Takornase, Segroso, Dueyenhoase, Akyinimanso.

Q:- What is the name of the main fetish in this town?

A:- The one who helps with the administration of the town is called "ONTUMI". The one in the forest is called "[illegible]".

Q:- What day is set aside for the worship of Ontumi?

A:- Tuesday.

Q:- Why do you not go to farm on Tuesday?

A:- There is a river here called "PANTREBO" whose sacred day is Tuesday.

Q:- So are rites performed at times in the river?

A:- Yes.

Q:- How are fetishes obtained in town? This is very important because in the olden days when your fetish was caputred during a campaign then the war was as good as lost for you?

A:- One way to obtain a fetish is that a person walking about may suddenly be "filled" with the fetish whence he will start talking about who the fetish is and the ways and means of serving and worshipping it.

Another way is the case of a person who on walking along may see an animal particularly a tortoise which after been killed for food will be found to have a "suman", in its stomach. On removing it he will be "filled" with the fetish and will speak of how and when to worship it.

Q:- When you go to worship your fetish what certain rites are performed?

A:- The way in which we worship is by offering him food. Every fetish has its own particular food. Ours feeds on very young lambs which have just been born. Some 'eat' chicken. The food is usually eggs mashed yam which are taken to the fetish-grove.

Q:- What things are not taken to the fetish. At Manso they said a dog was taboo?

A:- They are taboo here as well. Somebody brought a dog here once and the case was taken to court at Fosu.

Int: I know a little about the acquisition of fetish.

Q:- What is your name?

A:- Akua Addae (Christina Kurankyi).

Q:- Right, let's hear you.

A:- Some of the fetish are in the form of stones.

A man was going to farm when he saw a stone in his path. He picked it up and threw it away but the next day it had returned to exactly the same place. Three days later he found the stone once more in its place with three leaves of the "Edwono" tree on it. He picked it up and brought it home where he learnt that the name of the fetish was "Obosom Aku" and worshipped it.

Thank you for your information.

Q:- In a durbar of chief does Nana have something on his state umbrella to show that he is the Akroponhene?

A:- There is no emblem on the umbrella to show that but the state drum beats a special tatoo.

Q:- How does it sound?

A:- "Firi tete, Akoti firi tete" (Akoti has been from old)

Q:- What does the Akoti meant?

A:- The Akotis are Etis.

Q:- Is Akoti another name for them?

A:- Yes.

Q:- What festival are observed here?

A:- It is called "Afahye" and observed in the 11th month.

Q:- What is done when it comes round?

A:- A week is set aside to worship the fetishes and stools. Nobody travels anywhere. The chief keeps to his room.

Q:- What do you do on each day of that week. On which do you worship the fetishes and the ancestors. And when do you pray for the living?

A:- The Asafo Companies meet in Thursday and play throughout the night till the Friday when a path is cleared to the river "Ahohomana". It was there that when the Akotis were powerful in the old days, the blood of executed people was washed off the cutlasses, hence the name. On our return we will go to the palace and play for the chief. The chief will then leave with his elders for the stool house, where drink, food and a sheep will be offered to the stools. After this he would go with all the people to the house of the Kurontihene then to the "Adontinhene's" house.
After this he will offer drink to his people. On Saturday nobody goes anywhere. On Sundays also. On Tuesday the chief will leave with all the people and amid jubilation will go to offer food and drink to the fetish river Patrobo.

A sterile woman is given an egg which she will dip into the water and carry home on her back. On reaching home she will cook it and eat and if she menstrates immediately then she becomes productive. Hence the name "Fatrebo ..... Asuo-a-oma-nma" (Fatrebo, the powerful river which gives children). From Fatrebo we will then go to hill of the fetish "Adeawansin" and slaughter a sheep and with mashed yam and eggs ask for protection for the state ....

Q:- Why do you worship a hill?

A:- If any person came to wage war on us, the hill will turn into a person and drive him away. At the end of the week the festival will be ended. The chief will go to the river in full regalia riding in a palanquin with his state umbrella and drums.

The horn sounds thus "Wuuu e, mankonnu fo" (Alas, I did not know things will turn out thus) It was because no reward came from his good actions that he made the horn. That is, he did not know that he would have no reward for his efforts otherwise he would have refused any in the first place. His state drum sounds "Piri tete" (Do not from of old)

Q:- Are there any songs sung to praise a person?

A:- Women have sing-songs which are sung to call upon chiefs or in the case of a particularly good man, a husband.

Q:- What about Kwadwom? (Funeral songs).

A:- At sad times especially when chiefs and important people die, then the elder woman who knows how to weep will then start a chant and call upon the person, thus, "Kwame e, Boahene, e, Kusiamoa, wo na wako ma chia me, na woreko hwan na obehwo me?"

(Kwame Boahene you've gone and left me alone and helpless. Who is going to care for me now?)

ASSIN ANDOE

Libation

Oh, Lord God Almighty,

Mother Earth drink,

Nana Denkyan, great fetish of the land, drink,

All ye spirits of our great ancestors, drink

Nana Kwasi Ampong, drink,

Nana Anyuro Kofi, drink,

Kwasi Akwase your drink,

Kyinsoburo, drink,

Nana Tano, drink,

Kofi Ahima, drink,

Ntrabutua, drink,

I've called you this morning because some eminent people have come from University to record our history etc. etc.

Q:- Why is this town called Andoe?

A:- This is because this town is the foundation of the state.

Q:- Why are you called Etis?

A:- The Etis are people who are the first in a state.

Q:- What is the ruling clan?

A:- Dunuona.

Q:- What is their response?

A:- "Yaa Oburu".

Q:- Is there any emblem for the clan?

A:- There is a staff.

Q:- What is the emblem on the staff?

A:- The "Key" of all the nation.

Q:- Where did your ancestors come from to settle here?

A:- We came from a place called Kwanti.

Q:- Was it sited somewhere here?

A:- No, it is quite far away near Kwamietta. There is a big stream there and to the mouth of the stream is a big lake from which our ancestors first emerged.

Q:- From there which other towns did they settle in?

A:- They settled in Kwanti near Kwaniatta. Then we came to Nnwiaso from there we came here.

Q:- Who was the chief who led you here?

A:- The chief who led them out of the lake was called Kwakye Dopoah.

Q:- What are the names of all the chiefs who've been on your stool up to the present from Kwakye Dopoah?

A:- Nana Yeboah Koto,

Nana Asiano Antwiri

Nana Mienko Manto

Nana Baffoe Panin

Nana Baffoe Kuma

Nana Banini

Nana Kwaku Antwi

Nana Kwaku Wisa

Nana Afrifa Kyerempoh

Nana Attah Barnafo

Q:- What about those who were destooled?

A:- Nana Bretuah (destooled)

Nana Boafo (destooled)

Nana Yaw Otong (destooled)

Nana Asante (destooled)

Q:- What about your stool name?

A:- I am Nana Afrifa X, Adontenhene of Assin Apemani .

Q:- How long have you been on the stool?

A:- Twelve years.

Q:- How did Andoe become the Adontenhene of Assin Apemanim and not vice versa?

A:- When our ancestors came first to this land, the land was uninhabited. Later on the Boroboro Fantes came from Ashanti. They were the first of those waves of migrations from Ashanti. All the Assin people under Nana Tsibu and Nana Nkyi were in Ashanti. When the Boroboro Fantes came, they fought against the Etis.

Q:- Can you tell us the name of the chief who was on the stool when the war broke out?

A:- Nana Baanini's time, while the war raged on, there was no gun-fire from the left flank of the battle-field. Our great fetish Denkyera, some of whose water is in the palace now, had decreed that no slave should go to the river bearing his name. Nana Baanini was a very powerful Omanhene who had 40,000 guns under his command. When one of his slaves realised that no gun-fire came from the left flank he went to investigate the cause without first informing the chief. When he got there he saw a large brass pan in which was coiled a big royal python surrounded by dwarfs brandishing leaves of the "adwono" tree by which act the enemy forces were being destroyed. When the fetish realised the presence of the slave it cried out that the Etì State had found out his secret and disappeared. Thus the Fantes passed easily behind the Etis and quickly routed them. The chief then took us across the Pra. So now there are many scattered people all the whose ancestory dates back to this town. We crossed the Pra to seek refuge with the Apemanim under Nana Nkyi who readily gave it since Nana Nkyi belonged to the same clan whilst our chief was of the Dwumuona clan and both Dwumuona and Asona belong to the same clan. Nana Nkyi then made him his Adontenhene. When things became normal, our chief decided to return to the land of his ancestors and came back with the Etis still with him to settle at Awuiaso. Whilst there, a war broke out between the Ashantis and the Assins and Barima Nkyi moved down here where he met Nana. Then Nana in reciprocating the kindness of Barima Nkyi gave him somewhere to settle and since the people of Nkyi were in a greater number than the Etis Nana decided to give the Omanhene to Nkyi and retain his position as Adontenhene.

Q:- Was the Boroboro Fanto War fought around here?

A:- Not here but around Kwaniatta.

Q:- Did the Attandansus come down here with the Apemanims or how is it that part of the land is Attandansu while part is Apemanim?

A:- They came at seperate times. While they were in Ashanti they were independent states, and when they arrived the Attandansu went to Nyankumasi while the Apemanims came here.

Q:- Before the arrival of the Assins how did the Eti administrative set-up work?

A:- Just like any Omanhene state. There were the "Adontan", Nifa (Right) "Benkum" (Left), Gyaase and Akwamu groups. In time of durbars or festivals he called all together.

Q:- Are there some Etis in places other than Assin, such Fanto?

A:- All over Bosomadwo and Gyakae are people who are Etis. However they all trace their ancestry to here.

Q:- In those days when only the Etis were here who were on your neighbours?

A:- There were no boundaries anywhere.
The whole area was Etis.

Q:- Which of the chiefs whose names you mentioned, brought the Etis back from Ashanti?

A:- ... ...

Q:- What are the main fetishes which help with the administration of the state?

A:- "Donkyiraa" and "Kobiri".

Q:- Where was the "Kobiri" fetish obtained from?

A:- He came to us here.
There is still a priest for the Donkyaa" fetish.

Q:- What about "Tano".

A:- We also worship him.

Q:- Did he come to you here or he was brought from Ashanti?

A:- He came to us here. All these fetishes were here with our ancestors.

Q:- What is the oath used here?

A:- The day on which we were routed by the Borobero Fantes which was a Tuesday. The oath is thus "Kaka Otim n Bonada".

Q:- How does the "short" drum beat?

A:- Thus "Kwaku duom, Kwaku, duom, kyere no ponton" (Forward Kwaku to catch him)

Q:- When was the drum made?

A:- When we fought here ....

Q:- The Borobero Fante war?

A:- Right. That was when we made that drum.

Q:- What about the horn?

A:- "Adoe-a-Onyame do asie, Otansofo-nsaa na", (That God has kept no mortal can destroy).
This was to show that although we had been defeated we had not been destroyed by the Borobero Fantes and so had come back.

Q:- What emblem is on the linguist staff?

A:- The KEY of the nation.

Q:- What other clans are here in addition to Dwumuena?

A:- There are all the clans here.

Q:- Before guns were brought by the white men, what weapons were used during wars?

A:- We used flints to burn the gun-powder.

Q:- Did we then have our own guns? Were there chiefs who could make the guns?

A:- Our people even had guns when they first arrived from the lake. It was even said that before the Borobero Fante war, our chief used to catch children of the Fantes and used them for target practice. This was even one of the reasons for the war.

Q:- How did they obtain iron for making the guns?

A:- We brought it from the lake with us.

Q:- But when they finally settled on dry land, how did they get the metal. Did they go back to the lake anytime they wanted to make guns?

A:- When they came from the lake they could always obtain some of the metal when necessary.

Q:- Please how did they obtain it? How did they melt stones for metal in those days?

A:- There were blacksmiths amongst us when we came, they used something called "Daaben".

Q:- Was that "atwetwebee". (Iron ore)?

A:- The "atwetwebee" was melted whence it turned to iron and was used to make the guns.

Q:- Do you remember whether spears were ever used for fighting?

A:- ... ...

Q:- What was the "Akofena" (Sword of State) used for?

A:- The "Akofena" was given to a newly installed chief to swear the oath of allegiance to the Eti nation.

Q:- Then it was not used to fight nor to trifle with?

A:- It was not to be trifled with at all. It was used to inspire and raise the morale of the warriors.

Q:- Could the chief transfer it to any of his, war-captains?

A:- If the chief fell sick for instance, he would give it to one of his exceptionally brave captains to push the army forward.

Q:- In those days of constant wars did the chief buy guns for his people to fight with?

A:- Each man had his own gun but the chief supplied them with the gun-powder.

Q:- So he supplied only the ammunition?

A:- Right.

Q:- How did the chief obtain money to buy the ammunition?

A:- The Omanhene had land. I for instance possess land for which I get some money each year. I also had my permit for obtaining ammunition. So in case of a war I would call on the Eti nation to rise up and send for some ammunition for distribution to the warriors. My predecessors for instance always kept large sums of money say £20 on hand in case of emergency.

Q:- By which other means could the chief obtain money to feed himself?

A:- Strangers who farmed on my land paid something at the end of each year. Women also went snail hunting. This was sold and part was brought to me. In those days food was abundant and easy to obtain.

Int: Gold mining was also carried on and part was brought to the chief.

Q:- Have the people ever mined for gold here?

A:- It was in the old days that our ancestors mined for gold.

Q:- If gold was mined on a chief's land, what share did he obtain?

A:- It was divided into three and one was given to the chief.

Q:- Did the one part he obtained belong to him personally or to the stool?

A:- The one part was further divided and the chief got his part. The stool's share was kept for cases involving the stool.

Q:- Have you cultivated Kola before?

A:- No.

Q:- Where did the old trade route from the Coast to Ashanti pass?

A:- It passed through the Monkai Forest.

Q:- Did it not pass somewhere around here?

A:- Later on it was made to pass here. But at first it passed through the forest to Praso where the Pra was crossed.

Q:- Was the Pra crossed at the site of the present Praso township?

A:- Yes, that has always been the crossing place.

Q:- Did any route pass through Kushia?

A:- There was one through Kushia.

Q:- Was that the Donkyiro route?

A:- There was a route through there to Donkyiro.

Q:- What commodities could be taken to the north to trade.

A:- They went to "Srafa" to buy Salt and then take it up north.

Q:- What goods were brought back?

A:- They brought back blankets and slaves.

Q:- What was done to a slave when he was brought here from the north?

A:- If a woman, she was married or given to a relative to marry. If a man he worked for you.

Q:- Where were slaves obtained from to sell to the white man?

A:- We went to the north to buy them.

Q:- Then wars were fought in the north to obtain slaves?

A:- You gave some of the Salt you took there to the slave owners who then gave you some slaves.

Q:- Did they sell some of the prisoners-of-war, captured in inter-tribal wars here, into slavery?

A:- Some were sold. Some were even sold at Hanso.

Q:- How was gold dug in the old days?

A:- We bore holes and washed the soil. The gold so obtained was used to buy goods by weighing.

Q:- How could people know that they were not being cheated in the weighing. Were there standardised weight measures?

A:- There were.

Q:- Can you remember all the disputes this town has been in for us?

A:- (1) There was one with Anyinasu during the reign of Afrifa IV.

(2) Nana Kwaku Afrifa against Martin Yaw Fosu. Case started in 1914. Not ended yet.

(3) Case started by Nana Kwaku Afrifa VII and continued by Nana Afrifa VIII who won the case at the West African Court of Appeal in Accra.

(4) The Andoohene against the Omanhene over the Texaco Filling Station at Hanso. Won by Andoo.

(5) Nana Kwaku Afrifa X against Martin Appiah. Won by Martin Appiah but still on Appeal.

(6) Adontenhene (Andoohene) against J.W. Brew over boundary. Now settled by erection of pillars.

(7) Nana Kwaku Afrifa VII against Nana Tsibu Darko VII at Akyemfo (Traditional Council). Case not settled though Adontenhene acting on his own has rented land to Briscoe Ltd.

Q:- What is the difference between the Etis and the Akotis?

A:- When the Etis were already here all these people were across the Pra. When they crossed to here they also they were called Akotis.

Q:- What about the "Kosöntires"?

A:- The Kosontires are Abonsensusi I cannot talk about it,

Q:- Are they not Etis?

A:- No they are not.

Q:- What are the towns on your present boundaries?

A:- Over here are the people called the "KonkonSibris" who are towards Homeng.

Q:- Homeng? Konkon Sibri?

A:- The Konkon Sibris are descended from Aboadzi. Thus the Abonsehono shares the boundary that lies in the Konkon Forest with me.

Q:- Is there a stream through the forest serving as the boundary?

A:- That boundary lies along the route through the forest. Aboadzo is Eti.

Q:- What about this direction?

A:- This way, all the areas from Nsuaem to Dsau Bolem to me.

Q:- Is there any stream there to serve as the boundary?

A:- There is an Odum tree right in the forest.

Q:- What about this direction?

A:- Here our boundary is with Asiemyonim.

Manso and others all belong to me.

Q:- In the old days who were the people called Akans?

A:- They were the Fantes.

When Nana Kwaekyo Dopoeh went to farm with a woman and he found her child to be crying he would put a stone and a piece of yam in a fire. After the yam was roasted, it would be pealed and put at one place with the stone and the child set off towards them. If he picked the stone, the chief would say he (the child) was stupid and would grow up to be a fool and so would have him killed.

If he picked the yam he would say "Ei, so you are wise after all then why are you crying thus, and throw him into the fire. Nobody dared asked him anything. If you were walking with him and you got to a muddy place where you slipped and fell down, he would say "What! the Earth had fore-warned you of your danger but you have disregarded it and fallen down "and he would have you killed. However if you fell on dry-land, nothing was done to you. He was thus a dictator, Nobody dared question him over his actions,

Q:- What was his name?

A:- Kwaakye Dopoch our first chief.

Q:- From the Boroboro Fanto War up to now did you ever engage in any other war?

A:- No, we've never been to any War after that.

Q:- Why is it that the boundary between Attandansu and Apomanin states is not at all clearly defined?

A:- When they moved from Ashanti to this place, they settled at any suitable place they got to. Thus Densere for instance is part Attandansu and part Apomanin.

Speakers

Nana Kwaku Afrifa I (Adontenhene of Assin Apomanin)

Kofi Donkor -

(Ohenaba) Nyankumago.

(Okyeamepanin) Kwaku Addae.

Ismail Welbeck (Secretary to the Adonten Stool).

ASSIN BESEASE

Lord God Almighty,

Mother Earth, come for drink etc. etc.

Q: Why is this town called Besease?

A: This is because we are also Etis and the fetish river Pra was the boundary. We were in Ashanti under Barima Nkyi. A war broke out between us and the Ashantis as a result of which Barima Nkyi moved down here. Later he sent for us to come and join him whence we settled in this town. The name Besease was obtained from the fact that we went to a certain war before we settled here. Our chief threw away some of the Kola he was chewing and on his return found the seed to have germinated. Thus when we were called here by Barima Nkyi we decided to use the name Beseaso (Under the Kola tree) which was the name of the town we established at where the Kola had germinated.

Q: Then the Kola tree is not over here?

A: No, it was in Ashanti where we formerly stayed and when we removed to here .....

Q: In order that you would still use the old name?

A: Yes in order that the old name could be maintained.

Q: What is the name of the ruling clan?

A: Asona.

Q: What is the response to their greetings?

A: "Yaa Osona".

Q: Where did your ancestors come from to settle here?

A: From a place beyond the Pra called "Aboyo"

Q: When you moved which were the places you settle in before finally getting here?

A: We only stopped for rests on the way.

Q: Then you did not establish any towns on your way?

A: No.

Q: What caused you to move from Aboyo to here?

A: When Barima Nkyi moved down here, he sent for us to come and join him to escape being harrassed by the Ashantis.

Q: What was the name of the chief who led you here?

A: He was called Kwame Nipo Odadwen.

Q: Whom did your ancestors meet when they got here?

A: They met Barima Nkyi who had then been given land by the Etis of Andoe.

Q: Are they Etis?

A: Yes they are.

Q: But you said you were Etis?

A: We are also Etis.

Q: Do you all speak the same language?

A: In the old days they were different. But after we came here to stay with Barima Nkyi we all started speaking the same one.

Q: When your ancestors came, did they fight the Etis?

A: We did not since we were brothers. As soon as we came we practised peaceful co-existence.

Q: And so Asona is the ruling clan?

A: Yes, the stool was brought with us from Ashanti.

Q: Are there other clans in the town or are all the people Asonas?

A: We are all Asonas.

Q: Who have been the chiefs who've been enstooled, from the first chief to the present one?

A: (1) Nana Kwame Nip.

(2) Nana Kyerempe.

(3) Nana Kwame Antiedu.

(4) Nana Kwame Pobi.

(5) Nana Kwaku Ampoma (Destooled)

(6) Nana Kwame Antwi Barima.

(7) Nana Kwabena Osei.

Q: Did Nana Kyere die on the Stool?

A: He did not.

Q: What about Nana Kwabena Osei?

A: He was destooled then I was enstoolod under the stool name

(8) Nana Antiedu II. My private name is Kwasi Kwao.

Q: Of all the chiefs, it appears Asradu has another name Bafoo, was this his appellation?

A: His name was Asradu and from what he did while alive we attached the Bafoo.

Q: Then is every Asradu called Bafoo?

A: Yes.

Q: What is the oath used in this town?

A: "Meka Yawoada." (Thursday). It was on a Thursday that the Ashantis attacked us which made us move down here. "Swedru Yawoada.

Q: Swedru?

A: Swedru is our appellation. "Eti Swedru Yawoada".

Q: Was the Swedru applied to you when you were in Ashanti?

A: Whilst there we were "Eti Swedru". When we moved we brought the name with us.

Q: Is this place Apemanim or Attandansu?

A: Apemanim.

Q: Do you belong to the Left or Right Guard?

A: Left.

Q: Are there any towns under you?

A: Atobinse, Hwediem, Enionkyem, Awesam, Obreyoko, [illegible].

Q: What fetish helps with the Administration of the town?

A: It is called Afiru Kokooko.

Q: Did you bring it with you from Ashanti?

A: We brought it with us. It is the fetish which has always been attached to the stool.

Q: How is the state drum beaten?

A: Thus "Efiritete-fi-Domankoma" (Everything was created from of old by the Creator)

Another goes like this "Ades a Onyame de asie otoaso-fo nsee no" (What God has preserved no mortal can destory).

Q: What emblem is put on the linguist staff?

A: "Nea-adee-wo-no-na-odi-nye-nea-okom-do-no" (The owner eats the food and not the hungry one).

Q: Do you celebrate any festival here?

A: We call it "Afahye".

Q: Why do you celebrate that festival?

A: It is something we've always done to invoke memories of our ancestors.

Q: Did you start celebrating the festival here or you celebrated it while you were still in Ashanti?

A: We celebrated it in Ashanti. It was brought with us when we came.

Q? At the death of a chief what rites are performed?

A: The whole nation meets. The necessary rites are performed and provision are made to bury him.

Q: Do you tie some money to his cloth?

A: Yes about "Osuaa".

Q: What is he supposed to do with the money when you tie it to his cloth? Is it because he has to pay more for his passage than a layman or does he have to pay for his retinue too?

A: A chief has a lot of servants in his retinue.

Q: Is that the only rite performed at the burial of a chief?

A: Cloth and things are put in his coffin.

Q: How was enstoolment done?

A: At the death and burial of a chief, there is a group of people called "Kyiren", who call a meeting of the whole town. When we meet thus we select a suitable candidate and enstool him. He was then taken shoulder high through the streets.

Q: If the people did not approve of the choice of the queen-mother and the elders could they do something about it?

A: If they did not like him, they would not enstool him.

Q: How did a chief obtain soldiers to fight for him?

A: In those days everybody was a soldier. In case of an attack by enemy forces, the chief collected his men and they went to fight

Q: Who then supplied them with the guns they fought with?

A: Before the white man brought his gun, God during his creation had shown us ways of making ours.

Q: How then did they obtain the metal for making the guns?

A: God showed us ways by which even the people of the North could obtain some.

Q: Did each man in the town possess his own gun?

A: Yes each man had his own. In times of war, they all brought theirs.

Q: But if you did not have one when war broke out what did you do?

A: The chief gave you one.

Q: Who gave you the ammunition?

A: The chief supplied all those things.

Q: How did the chief obtain money to buy the ammunition?

A: Levy was collected from each person in the town and given to the chief.

Q: Did people ever dig for gold in the state?

A: In early times, mining was carried out on the bed of the Pra River.

Q: What did the chief gain when gold was mined on his land?

A: The gold we obtained was brought to him. Then it was divided into 3 and one part given to the chief. While the miner got the other two parts.

Q: Did the chief pocket the one part that went to him or what did he do to feed himself and his family?

A: After giving some of the money to his elders the remainder belonged to him. He used some of this to provide for his family.

Q: How did he obtain some money with which to deal with cases arising out of the stool?

A: This money he obtained from the produce of the land.

Q: What was done to a person who defaulted on Oath?

A: In the old days he was caught and secured to a log. After you performed the necessary rites you were released.

Q: What were the rites he performed?

A: You might pay about Six "Peredwans" (£48).

Q: What were the goods that they took to the Northern markets to trade?

A: In very old days, they went to the Coast to buy "Anomabo blankets" which they then headloaded North to sell.

Q: Where did they sell the Kola they cultivated?

A: It was taken to the North. Some were taken to Nigeria.

Q: Can you remember some of the markets that they could go to in the North?

A: Some went to Wa. Others went to Bolga, Ouagadougou.

Q: Did some go to Bontuku?

A: I have even been there myself.

Q: What things did you see there?

A: Goods made in France.

Q: Was there a town near there called Djenne?

A: Djenne was beyound Bontuku.

Q: What goods could be brought from there?

A: Slaves.

ASSIN BRIKU

Q:- Which is the ruling clan here?

A:- Asona.

Q:- Are there other clans in the town as well?

A:- There are Aduana, Koona, Agona, Asakyi.

Q:- How did Asona become the ruling clan?

A:- Its people settled this town first.

Q:- Where did they come from?

A:- From Kumasi. We settled first at Insa before coming here. The chief who brought us from Kumasi was called Diawuo.

Q:- When both Nana Nkyi and Nana Diawuo were at Insa what was your chief's position?

A:- He brought the stool from Kumasi.

Q:- When they moved from Kumasi where did they stop to rest before finally coming here?

A:- While we were coming the Insa chief who was overlord of the Etis was under attack by the Borebore Fantes, so when he heard of Nana Nkyi he sent for us to come and help him.

Q:- Why did your ancestors leave Kumasi?

A:- It was because of constant warfare.

Q:- Who was then the Asantehene?

A:- He was called Osei Yaw.

Q:- Why was this town called Insa?

A:- When we went to help the Etis, one of the chiefs named Nana Broku remained here. So after the war when we came back here we named the town after him.

Q:- Did you meet the Etis here?

A:- We met the Eti chief. It was he who caused the land to be divided among the two quarters.

Q:- Who have been the chiefs who've sat on the stool up to the present?

A:- First was (1) Diawuo. Then

(2) Nana Appia

(3) Nana Oduro

(4) Nana Yaboah

(5) Nana Kuni.

(6) Nana Amakyo

These died on the stool.

Q:- What about those who did not die on the stool?

A:- No black stools were made for them.

Q:- For the purpose of our research it is necessary that we know all the chiefs whether they were destooled or not so could you please give us all their names?

A:- (7) Nana Asaro Dua was deposed so as

(8) Nana Panin Asaro

(9) Nana Akoroma,

(10) Nana Donkor

(11) Nana Kwame Asaro

(12) Nana Ofosu-Appiah,

(13) Nana Kofi Sakyi

(14) Nana Kwame Boone

(15) Nana Kwaku Anse

(16) Nana Boone II (Ababio). He was re-instated

(17) Nana Kwame Poo.

Q:- You added an appellation to one of the names?

A:- You see some people are such that during their time on the stool, things go from bad to worse. Thus a horn is made to sound "Emmere beba dabi", (There will be better times) and a second will respond "Gye nakyiri ansa" (only after me.) The sound of Nana Diawuo's horn was "Ife a Onyame gye asie, Otoasefo nsoono" (what God has placed for safe keeping no mortal can destroy).

However Korankye Dopoah's horn sounded "Korankye oi, gye nakyiri ansa". (Korankye oi, only after my reign (will things be better).

Q:- From the list of chiefs you can see that it was only in recent times that chiefs have been destooled. Why is that?

A:- In the olden days chiefs were very serious about their reign because they wanted a place of honour in our history. But now they are more interested in money.

Q:- What are the boundaries of the land ruled by the Breku chief?

A:- One boundary is with Akonfodo using the river Nkotobo.
To the North it is with Asonpenyo.
We also share a boundary with Asuano.
Of the Eti towns we share a boundary with Nolmen.

Q:- Is this town Attandansu or Apemanim?

A:- Apemanim.

Q:- Are there any towns under you?

A:- Densene, and Nimiaso are towns on our land though the people are subject to the Attandansu stool.

Q:- Which groups of people help the chief with the administration of the town?

A:- There is a head in every family. He is the person who on the stool falling vacant meets his family and with their help advise in selecting a suitable successor. Nothing is done without the information of both the Abusumpanin and the Queen-mother. These two people select a chief. One being selected the chief would ask for somebody to mind his household and a Gyaasehene will be selected for him. The Gyaasehene is responsible for all the domestic needs of the chief. A council of elders will then be elected to advise and counsel him on his problems.

Q:- Does each of these councilors have his own stool?

A:- Yes.

Q:- Who are some of the elders who help with the administration of this township?

A:- They are, Kurontí, Gyaase. The Akannuhene of the Traditional Area also resident here as well as the Kyidomhene, Kokoofohene who is the chief of the teenagers.

Q:- What is the world of the Akannuhene?

A:- In the absence of the chief, the administration falls to the Kurontí and Akannu.

Q:- Why is that group called Akannu? Akanny, you see is a traditional area?

A:- Both Kuronti and Akwamu have been from old. They had a proverb "Kuronti no Akwamu, wokum odowa a ode mon mu". (Kuronti and Akwamu groups are such that the game they hunt belongs to the state)

Their names are as old as the towns.

Int: Kuronti (re) is the "head" and Akwamu is the "leg" of the state.

Q:- It is said that when Osei Tutu ran away from Denkyira after his affair with the King's sister, he went to Akwamu. The Akwamu chief gave him an escort of warriors when he learnt of his uncle's death and his subsequent selection for enstoolment. It was in honour of the Akwamu hene's gesture that he established the Akwamu division in his state. Is that correct?

A:- You see Akwamu was the cradle of chieftaincy. It was there that heirs-apparent were sent to learn about kingship. It was through this that a captain was created for that division and entrusted with the responsibility of the young heir-apparent's training in kingship.

Q:- What is the name of the fetish which helps with the administration of the town?

A:- He is called "AKONSE". He is the fetish that Nana Nkyi (Apemanim) consults during his campaigns and in everything that he does. He leads the forces to war, Akonse Kwagyan.

Q:- On which day does is one not supposed to go to farm?

A:- On Tuesdays. This is Akonse Kwabena. We don't go to the river on this day also.

Q:- What is the great oath of this town?

A:- "Monka Barima Nkyi Fiada".

Q:- Is it the oath of the Omanhene?

A:- Yes.

Q:- What about Dreku's?

A:- "Meka Wukuada".

Q:- Why is Wednesday an Oath?

A:- One of our chiefs went to the Juhara War where he was killed by the Fantes on a Wednesday.

Q:- In case of a chief's death what "Kwadwom" (funeral songs) are sung in his memory?

A:- The song will incorporate all his titles and appellations One may go like this "Owusu Kwadwo, Nana Kwanin Kwatonkorang,

Akwonoboa nana firi akwonoa ase,

Berima mni he a onka obi awu?

Howen to ase a onka obaa biribi ma yenhwe,

Akwonoboa nana firi akwonoa ase".

(Owusu Kwadwo grandson of Nana Kwanin Kwatonkorang,

He came from Akwonoase,

If he had not been present would somebody have died?

If he had been alive he would have achieved great things

He came from Akwonoase.

When the appellations are called thus we remember many sad things and we weep and wail.

Q:- Where is Akwonoase?

A:- Near Kibi.

Q:- Does the Kibi stool bear any relation ship to this one?

A:- They are brothers. This stool is "nnuale" to both the Kibi and Manso stools.

Q:- Where did the old route from Ashanti to the Coast pass?

A:- Danwaase.

Q:- Can you give us the names of some of the towns?

A:- From here you got to Kutupan. On crossing the Kutupan you got to Juaben then to Atasi from where you got to the Pra.

Q:- How did you cross the Pra?

A:- The Jakao chief had appointed people who ferried men across.

Q:- Was any toll collected for being ferried across?

A:- Tolls were collected for the Jakao chief.

Q:- Did the young men in the town engage in the ferrying activities or was there a special family entrusted with that work?

A:- It was the chief himself who appointed people, from among young men and children who were trustworthy.

Q:- What were the main markets that could be reached by traders from here?

A:- Edubiase in Ashanti and Bontuku and Wa where slaves could be bought. Other could go to Djenne and Salaga.

Q:- Did some get as far as Wagadugu?

A:- Not as far as that.

Q:- What commodities did they take there to sell?

A:- Kola, Salt and cowries.

Q:- Have you cultivated kola here before?

A:- Yes we still cultivate it.

Q:- If the chief had obtained Kola how did he get it to the markets?

A:- We carried it. At the river there were canoes to ferry us across. Sometimes we waited till the dry season for the river to go down, this situation was what the Ashantis exploited to wage their constant wars. There is a stone in the middle called "SAMBOO" whenever they noticed the river had fallen to its level, they started a campaign.

Q:- Since the chief cannot travel to trade which people were responsible for his trading activities?

A:- But he has nephews and sons.

Q:- Did the state help him?

A: Every person in the state could trade for himself.

Q:- What was the work then of the Gyaase division?

A:- It were responsible for the maintenance of the drums, sweeping and tidying up the palace for festivals and acting as the chiefs messengers.

Q:- Was there any difference between the Gyaasehene (Household chief) and the Batahene (Trading chief)?

A:- There is no Batahene in this town?

Q:- What was used as currency?

A:- At first we used cories. Later on we turned to gold dust which we obtained by mining.

Q:- Has the Dreku chief engaged in any litigation or land disputes with any other stool before?

A:- We engaged in one against Akonfodi about ten years ago.

Q:- During those reign?

A:- Nana Kwae Asare.

Q:- Who was then the Akonfodi chief?

A:- Nana Kwantwi Boriwa.

Q:- How far was the case prosecuted?

A:- It went to High Court at Accra though the decision is still pending.

Q:- Are there any of the Court records here?

A:- They are all at Nanso since the whole land belongs to the Omanhene.

Q:- Is there any forest around here in which "Kyidom" (Tuner l offigies) may be seen?

A:- There used to be but they have all been stolen.

Q:- Has any muslim settled here before? A muslim who could write?

A:- They come here from time to time. There is one here who has even established a school.

ASSIN - BRONG

LIBATION: Lord God Almighty,
Mother Earth, your drink,
Komfoo Breman yours,
Nana Ananse Agyei yours,
Nana Bonsafo yours,
Great fetish river Pra yours,
Our message is that etc. etc.

RULING CLAN:- This is Agona with "Yaa Agona" as their response.

The symbol of the clan is the Parrot. Tobi, Ekrofour, and Bresiako are other towns with Agona as the royal clan. All the townsfolk belong to the Agona clan.

MIGRATION:- They came from Kraycm in Denkyira after the Agya Ananse war. They were led by Okomfo Breman and they found the place to be virgin forest on arrival. Their first settlement was at Beposo.

POSITION:- Town forms part of the Right wing of the Apemanim state.

REGALIA:- The linguist staff has an emblem depicting the proverb "Noa ade wo no na odi nye noa okom de no". (The owner eats the food, not the hungry one).

BOUNDARIES:- These are with (1) Kushia using the Kwasua stream. (2) Achiano using the Brenna stream (3) Adansis using the Pra River.

The Pra River was used for the boundary between the Assins and the Adansis by "Ama Takyi" (Armitage).

LIST OF CHIEFS:- (1) Nana Aninagyei Bonsafo

(2) " Adutua Boame

(3) " Domina

(4) " Kwaku Tano (disappeared after a journey). There was a long break due to Tano's disappearance.

(5) " Toku (founder of town)

(6) " Kwaku Donkor

(7) " Kwasi Duodu (deposed 3 months ago)

LITIGATIONS:- (1) Bremang under Toku against Kushia under Pra Agyensem and Achiano under Ate Tibu. Lasted for 30 years.

(2) Bremang Vs. Afechebo.

OCCUPATION:- (1) Before cocoa, main sources were rubber tapping and gold digging at Denkyira.

(2) Rubber was cultivated on a small scale. Hunting was not prominent.

OATHS:- (1) "Meka Wukuda" (I invoke Wednesday)

(2) "Meka Benada" (I invoke Tuesday) This was in memory of Ampomfi, a Breman warlord who was killed in a battle between the Apemanims and the people of Nkoranza.

FETISHES:- The main deity is the Tano whose priest was Okomfo Bremang. This was brought with him and is still wofhsipped here. (2) The river Prah is also worshipped. Rites are performed for it on Wednesdays by all the peoples living along its length.

../..

TRADE ROUTES:-

A route (not the Cape to Kumasi one) passed through here. A ferry was put on by Nana Karikari who did not charge tolls but accepted any gift given in appreciation for being ferried across.

The Denkyira route passed through here to Kushia to Awisam and into Denkyira.

The Cape Coast - Kumasi route did not touch here The Pra was navigable during the rainy season from Bremang through Hwidiem up to Kushia.

FESTIVALS: - The main one is "Afahye" during which a sheep is slaughtered, and offered with mashed yam and eggs to the ancestors and stools. It lasts for a week. There is also jubilation during this time.

FUNERAL RITES:- When an elder died, the Omanhene was informed for permission to perform the necessary rites.

REGALIA:- (1) State horns: The horn sounds thus "Nana Komfo Breman, yesuro wo kokooko, wope ko papaapa" (Fetish Bremang, we fear you very much for you like wars a lot).

(ii) Drum: This beat the tatoo "Firitete, Odomankoma Bremang fi tete". (We are of old, ... Bremang is of old) This was to emphasise the fact that the stool was brought from Ashanti and not acquired here.

TRADE:- (i) Commodities:

Salt and kola nuts were taken to Northern markets, and exchanged for blankets, cloths and even slaves.

(ii) Markets:- Popular markets were Bontuku, Wa, Ljenne.

BEADS:- Precious ones were called

(1) Amankwatia
(2) Bota
(3) Abe
(4) Mfenoa
(5) Bodom
(6) Nenkyerema.

WARFARE:- Guns were Introduced by Europeans. No knowledge of kind of weapons used before then.

MUSLIM INFLUENCE: None.

ASSIN DOMINASE

LIBATION:- Lord God Almighty,
Mother Earth your drink,
Nana Kwasi Ampons. your,
Asuo Kwao yours
Asuo kye yours
Asuo Tano yours,
All ye spirits of the land, yours
Our message is etc. etc.

MEANING OF DOMINASE:- There were many "Doma" trees growing here hence town became "Dome" ase" (under) i.e. Under the Domi trees.

RULING CLAN:- This is Asona or Asakyiri with "Yaa Asona" as their response.

MIGRATION:- People came from Kyeamena in Adansi near Bobegyease. Thus they are not Etis. They were led by Nana Boahene and and they first settled at Bosu Kokro. Later on they moved to Ahendonsa near Ahoe, where they met the Etis, under Nana Afrifa. Their migration was caused by the Agya Ananse (Lenkyira) War.

OATH:- The main oath is "Yawoada" (Thursday), which was the day on which they set off from Adansi.

LIST OF CHIEFS:- (1) Nana Boohene
(2) " Akwasi Ampong Sanya
(3) " Asuman Adu
(4) " Abokyi Krano
(5) " Afoakwa Wiredonyunumodo
(6) " Kwabena Fori Agyeman
(7) " Kwa Boohone II
Each of the remaining chiefs was destooled.
(8) " Kwame Yeboah
(9) " Kwadwo Amoako
(10) " Kwame Aboagye

(11) Nana Yaw Kankam
(12) " Kwame Tene Adjei
(13) " Browu Yaw Ababio
(14) " Kwabene Afoakwa.
(15) " Kotroka Yiadom (present chief)

WARS:- There had been only the war involving the first Boohene i.e. the Denkyira War.

REGALIA:- (1) Linguist staff: This bears the proverb "Baako nsa nso Nyame so Kata". (One person's palm cannot cover the sky).

(2) Drum: This beats the tatoo "Soa akofana". (Bear the sword)

(3) Horn:- This sounds thus "Ade a Onyame de asie, odasani ntumi nsee no". (What God has preserved, no mortal can destroy)

POSITION:- Town forms part of the right wing with
Ekrofoum
Besease,
Tebiase.
Achiase
Bresiako

FETISHES:- The main deity is Nkrabea Kwabena which was brought from Adansi. Others are Twene Kwasi and Kano.

FESTIVALS:- "Afahye" is the main festival and it is observed in November. It is the time when the stools are purified and the ancestors fed. A sheep is sloughtered and no person is allowed to eat yam till after the celebration.

ASAFO COMPANY:- There is one which is very popular. It has its own Fetish Twene Kwasi and various flags, some of which have emblems dipict the proverb "Fidie hwan a eko nakyi" (when traps goes off, it moves backwards). This is to show their hopes of once more returning to Adansi.

WARFARE:- There was no standing army even during the Agya Ananse War. Every body fought for self-preservation. Guns were fired with flint. These were made by local blacksmiths for the people under instructions from the chief.

TRADE:- Markets & Commodities

Salt and tobacco was bought at Saltpond and taken with kola to either of Ouagadougou, Bolga, Tamale, Nsawkaw, Djenne and Bole. Kola was intensively cultivated and sold to Nigerians also.

BOUNDARIES:- These are with Adubiase, Aurakese, Asuta, Kwatta, Antonsu.

LITIGATIONS:- None since land is not owned by them.

GOLD DIGGING:- Not here but in Denkyira.

MARRIAGE RITES:- A young man consulted first the fetish who told him of the suitability of the girl when the necessary rites were performed and the marriage effected. The bridge price was £10 for an unmarried woman and £5. 5/- for a divorced woman or widow.

DENOMINATIONS OF MONEY

Asensun	-	65 peswas
Nsano	-	13/- N¢1.30
Doma	-	80p.
Benaa	-	N¢14.00
Nsuano	-	N¢4.00

ROUTES:- One passed through Adoe. Another passed through Antonsu.

SPEAKERS:- Opanin Yaw Ababio

" Kwaku Ntodwe-Abusuapanin

" Kwabene Afoakwa - Linguist

Nana Afua Agyeiwa

" Ampong Abobio - Gyansohene

" Kwasi Tieku - Kyidomhene

" Kwasi Frempong - Linguist.

ASSIN - ENYINABREM

Lord God Almighty,

Mother Earth come for drink,

Nana Ofori Daban, yours,

Bosompra Kwasi, yours,

Nana Abusu, yours,

Nana Ofori Kese yours,

All ye spirits of our ancestors, yours,

This is how things have always been done,

And today these people have come from Accra

to record our history etc. etc.

Q: Why is the town called Enyinahrem?

A: The reason is that when our people first came here the whole place was surrounded by "Onyina" (Silk cotton) trees and when we settled here we called the place "Anyina - bre - mu" (The place of the silk cotton trees).

Q: What is the name of the ruling family?

A: Dwunuona.

Q: Which other clans are here in the town as well as Dwunnona?

A: Asene, Agona, and Asona whose great stool is at Manso. There are also the Aykoko and Bretuo clans.

Q: What response do the Dwunnonas receive to their greetings?

A: "Yaa Asona".

Q: Where did your people come from to settle here?

A: They came from Adansi Ekrofoun.

Q: Why did they leave Adansi to settle here?

A: This was because when we returned from the Adinkera War, the Asanteheno collected dues "Appiatoo" from us. Then he did so many things to show that it would be difficult for us to co-exist with him. Thus during the time of the English Governor "Makata" (McCarthy) we left for this area.

Q: Where did they stop to rest before finally arriving here?

A: They first settled at Ansa.

Q: Then from Ansa which other places did they settle at?

A: From Ansa we came to settle at a village called Apemanim which was near Juaso.

Q: Where is the old Enyinabrem township?

A: It is near here. It is now called Old Enyinabrem.

Q: What would a person see if he went there now?

A: You would see old cooking pots and utensils. There are farms there now.

Q: Whom did they meet when they first arrived here?

A: They met the Etis and Akotis.

Q: Then this place is not Eti?

A: No. The Eti chief is Andoe.

Q: What dialect did the Etis use?

A: They spoke Fante.

Q: Then when one says Akan which people is referred to?

A: True Akans are those who say "Wise" (I mean).

Q: Who was the chief who led you across the Pra?

A: The one who led the Apemanim migration was called Kofi Gyebi.

Q: When you say "Apemanim" do you mean only the state or Enyinabrem alone?

A: Apemanim is the whole state. The whole population came from Ashanti. The one who led the Enyinabrem migration was called Ampofo Ntwenema.

Q: Why was he called Ntwenema?

A: He was the person who begged for free passage across the land. When the Ashants were after us and we got to the Pra, the Omanhene Kofi Gyebi, appointed him to beg for passage from Praso to Manso. Thus we called him "Ntwenema, Biribite sen a obeyi ama yen".

(Ntwenema hewould get us anything no matter what it was).

Q: Can you give us the names of all the chiefs who've been on the stool from Nana Ntwenema to the present one?

A: They were:-

(1) Nana Ampofo Ntwenema.

(2) Nana Afutu Afrani.

(3) Nana Kwaku Addo. (Addo Kwattaa).

(4) Nana Ofori Dapan.

(5) Nana Kofi Anto Kotroka.

(6) Nana Kwaku Boadu.

(7) Nana Ampofo (present chief).

Q: How many years have passed since your enstoolment?

A: .....

Q: Which of these chiefs went to a war?

A: Nana Ampofo Ntwenema.

Q: Which war was that?

A: When we were coming the Ashantis were still after us under a captain nicknamed "Sankawoso" who shook himself to dislodge the bullets which were fired at him. His real name was "Adi Bo-aman". Nana Ampofo and one Nossi were the people who were able to kill this Adi Bo-aman.

Q: Was that the Adinkera War?

A: No it wasn't the Adinkera War.

Q: During whose reign did the war occur?

A: He was Kofi Gyebi then Omanhene of Apemanim.

Q: Is that the only war you remember?

A: It was the one we fought against Ashanti.

Q: Haven't you ever fought any of these people on your boundaries?

A: No, we have never done so.

Q: Did you not go to the Boroboro Fante War?

A: No, because they fought against the Etis.

Q: Did they fight before the Assins came?

A: Yes. It was before that.

Q: What oath do you use here?

A: "Meka Kwasiada" (Sunday).

Q: How did you get this ca' ?

A: When we were on our way here, we fought the Ashantis one Sunday at the river Apaponso which was between Fanti Nyankumasi and Akyemfo, when you cross the Kwadoagya.

Q: Then you were not aware of the design of Ashanti to attack you at that time?

A: We did not know till Nana Ampofo told us, that "emanoo ho ada ho" (Stones have been exposed) thus we know the Ashantis would attack. We got to Asikuma where the Omanhene Ebebi died and was succeeded by Nana Nkyi. The whole Atwima group (this town is Atwima) and the Apagyas then met and after performing the necessary rites we made that day an oath.

Q: What were you doing at Apaponso when you were attacked by the Ashantis?

A: We weren't doing anything. The Ashantis were then at Nyankumasi when they heard of us at Apaponso.

Q: How is the state drum beaten?

A: Thus "Ennere bobo dabi". (A day will come).

Q: How is the horn blown?

A: Thus "Afe afe gyamansan mo aha mo ha nnipa do do" (You trouble people too much).

Q: Which war cause the horn to be made?

A: The horn was brought from Ashanti where the Asantchene was constantly troubling us with numerous campaigns. Being of the Twafo group we were always in the lead.

Q: What emblem has been put on the linguist staff?

A: It is the figure of a warrior in full battle dress with high gun on his shoulder to show that we were always prepared to resist hostilities.

Q: What about the state umb..lla?

A: The nation's "safee" (key) to show that if we do not open the way nobody would get the chance to enter.

Q: In which division of the Apemanim state is Bryinabrem?

A: We are always in the lead whenever the state goes anywhere.

Q: Twafo?

A: Right! Twafo.

Q: Which other places in Assin possess the key of state?

A: The Andoehene made one. In fact had the two stools not been brothers we would have gone to take it away from him. We are the only authorised group to hold it.

Q: Since the Andoe's did not come from anywhere to settle here how did it come about that those Etis and the Assins here belong to the same Dwumuona clan?

A: Whilst our people were in Ashanti, the Etis were defeated by the Boroboro Fantes. The ruling clan was Dwumuona. The Etis who had been drastically reduced by the Fantes came to Ashanti and sought the protection of the Apemanims. Their clan was Dwumuona and when they were assimilated we merged the clans and became Dwumuonas also.

Q: How did the Etis become subject to the Apemanims?

A: This was because they had been drastically reduced by the Fantes and thus when they came to Ashanti, they sought the protection of our chief. They came to Ashante under Nakye Dopoah.

Q: Do you celebrate any festival here?

A: Yes, on the following Friday after the Omanhene has offered food and drink to the stools, we also pour libation to our stools.

Q: Why is a festival celebrated at all?

A: It is celebrated because after toiling throughout the year, the time had then come round for us to enjoy the fruits of our labours. Thus we kill sheep mash yams and offer eggs to the stools and all the ancestral spirits.

Q: Why is libation poured to the spirits at all?

A: You see although a chief is dead and buried his spirit is still with the stool. Thus we pour libation and call upon them to come and help us.

Q: Then is it the belief of the Akans that the Administration of a town is done by the living in conjunction with the spirits of the dead?

A: Yes, there is that belief.

Q: What fetish is worshipped in this town?

A: At first we worshipped a fetish at Asikuma called "Apefram" who was the guardian of this town. The present fetish is called "Kwasi Brase". The one our fathers worshipped was called "Yentumi".

Q: Why did both Asikuma and Enyinabrem serve the same fetish?

A: In the old days there was some degree of kinship between us. In those days too the greatest fetishes in the land were "Apefram" an "Katawere" at Swedru. These could tell the future.

Q: Did they not bring any fetish with them from Ashanti?

A: They brought the fetish called "Amonse" which is at Manso.

Q: Do you have an Asafo Company here?

A: The Company that was brought from Ashanti was called Apagya. Later on the Asafo Company was adopted to search for anyone who got lost in the bush since the Apagya was only played when an "Odehye" (member of the royal family) died.

Q: Why is the Company leader called Asafoatse" and not Asafohene?

A: Even a woman can be enstooled leader when she becomes "Asafoatsere". The "Supi" was the one we called Asafohene.

Q: Since "Atse" is a Ga word do you not think the Asafo Company was brought from the Coast?

A: That is true. Asafo was brought from the Coast.

Q: How did a chief get people to fight for him?

A: There was a gong which was used to assemble the warriors. Thus as soon as the Kurontihene upon information received, caused the gong to be sounded all men of fighting age assembled.

The chief then gave his sword to say the Kurontihene who then took the people to the war front.

Q: How did they obtain the guns and ammunition?

A: They were bought from the English traders.

Q: How did we fight them before the whiteman came?

A: Before the English there were the Dutch.

Q: Before the arrival of the Dutch how did they wage wars?

A: Guns were made in the North which we fired by putting "Atwerehoo" (flint) at the nozzle.

Q: Did a chief then supply his people with guns?

A: Each person bought his own gun. However when the English came they allowed chiefs to buy them for supply to the subjects.

Q: If after buying my own gun, I did not have any ammunition when war broke out what did I do?

A: Before the English came, we made our own guns which we fired with flint which once it had been put in the nozzle could be used for as long as three years.

Q: Did the chief supply his warriors with ammunition?

A: Yes.

Q: How did he obtain money to buy these things?

A: In the case of an Omanhene each person contributed a small 'something' to his treasury at the end of each year. The stool may own land, monies from which went to the treasury.

Q: Then the chief used part of this money to feed himself?

A: Yes.

Q: What would happen to him if he squandered all the money?

A: He would be destooled.

Q: Did it not happen that part of the money was given to him for his own personal use while part was kept for the stools use?

A: You see, although he had been given a part for his personal use while a part had been kept for stool use, he might squander both his and the stools.

Q: Did you ever mine gold?

A: No mining has ever been done in the Assin nation.

Q: Has Kola ever been cultivated?

A: They used to cultivate it on a small scale.

Q: Where was it sold?

A: Sometimes it was taken to Kumasi. Other times, muslims came to buy it.

Q: Did they not go beyond Kumasi to sell it?

A: The muslims after buying it took it to Salaga and beyond.

Q: Then you could not go to Salaga to trade?

A: No we could not in the old days.

Q: Which were some of the towns that your people could go to trade?

A: These were Salaga, Bontuku, Yendi.

Q: Could some go to Ouagadougou?

A: It was only recently when the motor road was made that we even go to Abidjan.

Q: Have you ever heard of a town called Nsowkow?

A: We have.

Q: What about Djenne?

A: We have also. They went there to trade.

Q: What goods could they then bring back?

A: They brought back goods like, Blankets, cloths, shea butter etc.

ASSIN KWANI ATTA

Mother Earth, come for your drink,

Tweneboa Kodua, yours

Taa Koforopa, yours,

All the spirits of the Ayoko clan, yours

All mothers in the town, yours,

It is not because of any evil news that I have called upon you today but we've had visitors from Accra etc. etc. .....

Q: Why is the town called Kwani-Atta?

A: A long time ago our people were all at Asamang in Ashanti and subject to the Asantehene. As a result of a war they moved here where they met an Eti man called Kwani Atta who had settled here. From Asamang our people would then say we are going to Kwani Atta's Asaiang (i.e. the place where Kwani Atta was). Eventually Kwani Atta Asamang became the name of the township. Then came an English Administrator who told us to take one single name for the town. We therefore chose Kwame Atta since there are various other towns called Asamang such as Asamankese, Tarkwa Asamang and Ashanti Asamang.

Q: Which is the ruling clan?

A:- Ayokoo. Whilst at Asamang in Ashanti the Asantehene always sent to inform us of any developments at Kumasi.

Q: What is the response to their greetings?

A: "Yaa Obiri na" (Obiri's grandson) the Obiri being Asantehene Obiri Yeboah.

Q: Which other places did you stop at before arriving here?

A: Whilst moving from Ashanti we were all (the Assins) together under one Nana Toku Dum, Barima Nkyi and the Apanaima for some time were all in this group. We stopped at Breku for instance and then in a Forest.

Q: How was it called?

A: It was called Ansa but we came from Asamang.

Q: Then you were all together with those from Ansa?

A: Right. We were all coming together .....

Int: He wants to know the reason why we moved?

A: From there we came to Kwame Atta while the Omanhene went to settle at Manso.

Q: In which division of the Apamanim state is Kwaniatta?

A: In the Left Guard.

Q: Which others are in the Left?

A: Nsuta, Chichiwere, Kyinso, Worakese, Akuropong, and Akenkase. The Akenkasos and Worakeses are the same people.

Q: Is any of these towns the leader or are they all independent?

A: Each is independent with its own palanquin and with an equal share of everything. However Nsuta is the leader.

Q: How is that although you came from Asamange whilst Nana Nkyi came from Ansa you became subject to him when you came here?

A: In the olddays if you were a minor chief and you did not attach yourself to a greater one, then the Asantehene or any chief bigger that yourself would wage wars on you. So we all came together to be able to ensure our territorial integrity. Thus for instance we teamed up with Attandansu, the Fantes, and the Nokwaas to fight the Asantehene Karikari.

Q: What will a person who went to your 'ghost' town see?

A: We came from Asamang which 'ghost' town has now been settled by the Adansis. Here you will see some of the old things used in the old days.

Q: When did you move from Asamang Kwami-Atta to here?

A: We came here about 93 years ago in 1874.

Q: Who was the Asantehene whose military campaign against you caused you to move down here?

A: .....

Q: Who was the Asamang chief who led you here?

A: Nana Toku Dum.

Q: Who was then the Ansa chief?

A: Nana Ninta Abu.

Q: From Nana Toku up to the present chief who have been all the chiefs to have been enstooled?

A: (1) After Nana Toku Dum came his son

(2) Nana Kotroka.

Q: Why was his son instead of his nephew enstooled?

A: Even now if you have a son who is a good and obedient boy and your nephews are too young to reign then the son is made regent till they are grown up.

Q: Who came after Kotroka?

A: (3) Nana Kwabena Toku. The appellation of every Toku being Dum, Toku Dum. The elder Toku when he was in Ashanti worshipped a big "Odum" tree.

Then (4) Nana Aduakye.

(5) Nana Birikorang.

(6) Nana Tonkorang Asante.

(7) Nana Boadi

(8) Nana Korankye Twea.

(9) Nana Kwabena Owuo

(10) Nana Kwaku Addae

(11) Nana Yaw Mensah

(12) Nana Kwabena Eluasi (Abdicated)

(13) Nana Bonsu (")

(14) Nana Osei Kwadjo (")

(15) Nana Yaw Manu (")

The last one is the present chief

(16) Nana Toku Dum II

Q: When was he enstooled?

Int: I was enstooled in 1955.

Q: Which of these chiefs went to the Karikari War?

A: Nana Kwabena Toku.

Q: What oath do you use here?

A: "Toku Dum Benada". (Tokudum's Tuesday)

Q: How did you obtain the oath?

A: The first Toku Dun to reign here was not the one whose name I mentioned at all. The very first one .....

Int: The oath was taken as a result of the war through which the Assins moved, which war occurred on Tuesday.

Q: Then this was not the oath you used in Ashanti?

A: The oath came in this way. Whilst in Ashanti we went to the Gyaman Adinkora War. It was there that a member of the royal clan was killed. Then again he wanted the Asantehene to pay for the powder used. An argument ensued and he caused an oath to be made from it.

Q: How is the State horn sounded?

A: "Oko ye-amen" (We are fed up with war)

A: Who made the horn?

A: The same Toku Dun.

Q: How is the drum beaten?

A: "Ofiri Agyeman Ase, Ofiri Agyeman ase, Kwabena oi (He is a descendant of Ofori Agyeman, Kwabena).

Q: What emblem is on the state umbrella?

A: An "Akofana". (Sword of State)

Q: And the linguist staff?

A: A palanquin.

Q: Why is a palanquin on a linguist staff?

A: Our ancestors brought with them a palanquin when coming from Asamang.

Int: Some of the subchiefs when they crossed the Pra from Ashanti had no palanquins and thus had to buy one from the Omanhene whilst we brought ours with us.

Q: Is there an Asafo Company here?

A: Yes, it is called Pinanko.

Q: How do you call the leader of the Company?

A: Tokuhene.

Q: Do you have another called "Asafoatse"?

A: There is one.

Q: Why is he called Asafoatse and not Asafohene? Atse is the Coastal equivalent of the Akan. "Hene", thus why do we not call him Asafohene but Asafoatse?

A: We Twis always call him "hene". However because of mixing with the Fantes, the language sometimes becomes Fante and at other times Asante.

Q: Was the Asafo brought with you or acquired here?

A: In the old days our people had something like an Asafo Company which they called "Akomfode". The present company was however acquired here.

Q: The Asafoatse was imported from the Coast?

A: Yes.

Q: What emblem is found in the Company's flag?

A: It shows the proverb "Akokobere nim adekyee nso otie onini ano". (The hen knows of daylight but listens first to the Cock's crow). There is another "Nnipa dodoo so Nyankopon a baako nnu afu". (If a lot of people carry the God on their backs, one of them does not became a hunch back). The load is heavy but because there are many people its weight is not felt.

Q: What is the proverb trying to say? Are you trying to say that if the whole Apemanim state or the Asamang townsfolk come together then all their undertakings are going to be successful?

A: We are trying to say that there is victory in numbers for the whole nation.

Q: Since you been here which wars have you been to?

A: Nana Kwabena Toku went to the Karikari War.

Q: Did n't you go to the Ahanta War?

A: We went to that war while in Ashanti. Since we came here we've only been to the Karikari War.

Q: What about the Akwamu War?

A: We had not settled here then.

Q: Do you remember Ntim Gyakari?

A: Yes.

Q: Did you ever fight against him?

A: While we were at Ashanti under Osei Tutu Ntim Gyakari waged a war against us.

Q: But you called your-selves Assins then?

A: No, we called ourselves Akans just like all others.

Q: Before you came here were you called Assins?

A: We were called Ashantis, Adansi Bekwai and all were Ashanti. We were all Assins but Ashantis.

Q: Ntim Gyakari fought against the Assins three years before he fought against the Ashantis. The Kushia King at that time was called Agyenson. Were those people who were already settled in this land those called Etis?

A: We were in Ashanti then.

Q: Where were you during the Boroboro Fante War?

A: The Boroboro Fantes routed the Eti nation some of whose people came to stay with us in Ashanti before we all came later. This land therefore does not belong to us but to a people called Eti, Pansin and the Aboras.

Q: But the Etis are not the Omanhene?

A: They were defeated by the Boroboro Fantes.

Q: Then amongst the Akans if you migrate to meet a people although you might have come in a far greater number you cannot dispossess them of the land?

A: No.

Q: How did a chief get people to fight for him?

A: They made their own guns called "Tantia" which they fired with flints. There were blacksmiths. In case of war all the people came from the various villages and towns to fight.

Q: How were the guns which were supplied to the soldiers obtained?

A: In the old days a father bought a gun for his son as soon as he came of age because of the various wars. If there were about four males in a house in time of a war, some would be sent to fight whilst others remained at home to look after the women and children so that when things became serious they could be safely taken into hiding.

Q: Who supplied the ammaunition?

A: We did not use gun powder. This was later brought by the white man. We used flints.

Q: But the whiteman had come during the Kairkari War. So if I had my gun but had used all my gunpowder for hunting when war broke out, how would I obtain some to fight with?

A: They went to buy ammunition from a place called Kwanyeabo.

Q: But did they supply the powder they bought to the warriors?

A: Right. Each chief had a permit with which he obtained gunpowder. Some of this was reserved speciallyfor wars.

Q: How did the chief obtain money to buy the ammunition?

A: Fines were collected from oath defaulters. Again there were laws which when contravened involved the payment of fines. Then the sons and nephews would farm and trade for the chief. The towns folk would also work for him.

Q: Did a chief secure a part of the gold mined on his land?

A: The gold was divided into three parts, two going to the digger while one went to the chief.

Q: Did he feed his family with these monies or did they belong to the stool?

A: He fed himself with some and the remainder then belonged to the stool. He had treasury keepers who kept the money and gave him some when needed.

Q: You see some of those slaves who were shipped to America for instance tell stories about Anansе just like the Akans do over here. Were all the slaves then obtained from the North?

A: These people may be descended from those Fantes who were tricked by the whitemen to enter their slips and were subsequently shipped to America.

Q: But if for instance the Assins had fought against some other people and had captured prisoners were not some of these sold into slavery?

A: I cannot say.

Int: In those days if you were an exceptionally disobedient boy you could be killed. Thus if a person had captured another during a war then since he must have his reward he would sell him for money.

Q: Which are your fetishes?

A: Tano Bofoakwa.

Q: Why do you worship Tano Bofoakwa? Was it brought from Ashanti?

A: It was brought from Ashanti.

Q: Do you remember when the first Muslim came here?

A: It was around the time of Yaa Asantewa. They did not know how to write. It was only later that they learnt to write. Some of our children are even learning Arabic.

Q: Where are your boundaries?

A: They are with the towns of Achiase, and Atobiase. The land belongs to the Adoe chief.

Q: Then you are not the ones who settle the land disputes?

A: No. He collects tolls from us and he is the one involved in all court cases.

Q: How do you call the festival you observe here?

A: "Afahye".

Q: Why is a festival celebrated?

A: These stools of our ancestors must be fed at the end of every year. In the old days "Afahye" was our Christmas.

Q: What belief is symbolised in the pouring of libation?

A: The explanation for that is, this town and everything in it is mine by virtue of my position as the chief. Hence I am the one who bears responsibility for anything that goes on in the town. Therefore at the end of each year, in appreciation of the fact that another year has seen us safely alive everybody has to provide "a little something" to the chief to seek for blessings on his behalf. Some provide ten, twenty, even forty new pesewas.

Q: To whom is the blessing given?

A: It is offered on behalf of all the townsfolk.

Q: I mean who is the deity to receive the offering?

A: All the ancestral stools.

Q: Why are offerings given to the stools?

A: They are the spirits of the town.

Q: We believe then that the administration of a town is with the help of the ancestors thus if a chief is enstooled these spirits help him with the administration?

A: Yes.

Q: Where beads obtained from?

A: In the old days they .....

Q: Like Gyanie and Bota?

A: Bodom and Nenkyerema. There were gold smiths who used stones called "atwetweboo" which they melted and after extracting the metal used it to make cutlasses and other implements. In this same way beads were also made. It was later on that Europeans started copying our methods. Beads were never obtained from the ground.

Speakers:-

Nana Toku Dua V

Adontenhene Amoah

Ohoneba Kwabena Efia

Okyeame Ananwoma

Yaw Amoah

Yaw Barimah

Oheneba Yaa Yeboah.

Lord God Almighty, yours drink,
Mother Earth yours,
Dankwa Kheyaw, yours,
Barima Oppentang, yours also,
Right, this is how things are always done,
and if we called upon you today it is because
when time changes, man also have to change
accordingly etc. etc.

Q: Why is the town called Nsuta?

A: When our ancestors came here they went to beg for a place to settle. On being asked where they would like to settle they said they wanted "nsuo nienu no ntam", (the land between the two rivers"), hence from nsuo-ntam (river-between), we got Nsuta.

Q: Then there is no connection between this town and the Nsuta in Ashanti?

A: Not at all.

Q: What is the ruling clan here?

A: Ekoona.

Q: What response is given to an Ekoona clans-man's greetings?

A: "Yaa Adeena" or "Yaa Dokuna" or "Yaa Ahwenoenanan".

Q: Why is one response "Yaa Ahwenoenanan"?

A: This is because we are said to have first come from an "Ahwenoe" (bead)

Q: Where did the ancestors come from to settle here?

A: We come from a town in Adansi called Enonsee which is now Brofoyedru.

Q: Why did they cross the Pra to settle here?

A: Whilst we were in Ashanti, the Asantoheno used to trouble us with constant wars. After returning from war too there was something called "Appiatos" whereby he collected dues from each one. Because they said, if a man went to war and he was not killed then he always brought some booty home so on

our return dues were collected for the Asantehene to pay for the gun powder and bullets he had supplied us. Those who returned empty handed could be beaten up if not killed. Thus after the Adinkera war during which there was much loss of life they decided to move across the Pra to settle at a more suitable place.

Q: When they were coming from Brofyedru which towns did they settle in on the way?

A: Since they were running away to escape from the Asantehene they did not settle on the way till they got here.

Q: Are there no settlements therefore from which you came here?

A: We first settled at a place called Esienkyenmu when we arrived, but that place was too near water so we moved here. When we first arrived we asked to settle with a chief who was of the Ekoona clan. The Chief of Esikuma was so we went to stay with him. It was there that our chief died, He was called Nana Kwame Asare Diamin.

Q: Which chief then brought you to settle this town?

A: When he died we possessed no land ourselves. But Nana Kwame Asare married a royal daughter of the "Kosontires" that is Juaso which at that time was in forest land. When his son grew up, we the people wanted to move from the forest to settle near the route. The son then demanded that if we would make him chief, he would go to see his people for some land for us to settle on; which land turned out to be this present site, between the two rivers.

Q: Did they meet people who called themselves Etis when they first arrived here?

A: There were no Etis in this particular locality. They were at Andoe, Bosomadwe, Worakese and Akuropon.

Q: Can you remember the names of all the chiefs which been on the stool since you came here?

A: They were (1) Nana Asare Diamin

(2) Nana Brewu Asaadu

(3) Nana Opane

(4) Okeneng Awere.

(5) Kofi Anti

(6) Brefoo Appenteng. (Destooled)

(7) Kwaku Aduakye (Destooled)

(8) Kwasi Ware (Destooled)

(9) Nana Agyiri (Destooled)

(10) Brefoo Agyiri (Destooled)

After him I was enstooled Nana Ameyaw II.

The one for whom we made the black stool was called Nana Ameyaw.

Q: When were you enstooled?

A: On 6th September, 1954.

Q: Where were your people during the Osei Tutu War?

A: We were at Nonsoo.

Q: What is the oath used here?

A: It is "Ameyaw Kwasiada". (Ameyaw's Sunday).

Q: Which Sunday became the oath?

A: When we were at Nonsoo some disagreement arose between us and the people of Bodwesango, who surrounded our town one night and fired guns into the town destroying much property and killing many people including our chief Nana Ameyaw. The day was a Sunday.

Q: Is this place under Apemanim or Attandansu?

A: Apemanim.

Q: What group does Nsuta belong to?

A: We are in the Left Guard whose leader is the chief of this town.

Q: How is your state drum beaten?

A: There are two. One is called "EWIE" (Tiger) It sounds like a tiger crying. It is sounded to call Nana Osei Tutu thus "Osei Tutu e, Osei Tutu e,
The other one says "Yeegoro yi, yeegoro, yi, yeegoro yi". (While we are at play)

Q: Why do you beat a drum calling Osei Tutu?

A: All our drums and other stool paraphernalia were brought from Monsee with us when we came. There are also much family relationship between the stools. Right now a brother of mine is the Akyeamehene (Chief linguist) of Ashanti. This was because a great (X times) grandfather of ours called Addo Panin stayed with Osei Tutu and went through a lot with him. For instance one of those who fought well at Adinkera War was my great .... grandfather and his family. It was during that war that the Asantehene told my great .... grandfather, that some people at Cape Coast have formed a band whose songs were meant to insult him the Asantehene so he should travel to Cape Coast and bring back the leader's head.

Q: Since you are of the Ekoona clan are you then related to the Adansi royal family?

A: In Monsie, and Fomena there was one family called Aburaso, and Totrase and Awukuaso. They were all one people any of whom could reign on the Fomena stool. Thus my elder brother called Nana Agyei Bonsra was on the stool up to 1961 when he died. I can even rule at Fomena myself.

Q: What fetish do you worship here?

A: One is called Akoanin. The other is Akoadu.

Q: Were they brought from Ashanti?

A: They were and are the only fetishes we fight our wars with.

Q: Are they still attached to the stool?

A: Those responsible for performing the rites are all dead so right now there is only the one attached to the stool which is left.

Q: What emblem is on your state linguist's staff?

A: There is a proverb "Osansa ko abu a Ode nakyi gya Akorome" (When the crow is on its eggs, tells the hawk to watch over things for her).

Q: Why did you use such a proverb on your staff?

A: This is because when you go to any state and the names of the subchiefs are being mentioned, the Left guard's is first mentioned then the Right before the Adontem to show that the Left is next to the Omanhene.

Q: Where did the old trade route to Ashanti pass?

A: The old one did not pass here. It was on the other side where it entered the Apagyahene's forest after crossing the Pra at Twifu Praso.

Q: Which towns do you share boundaries with?

A: We have one with the Akotis on the Eastern side. Then with the Kosontires who gave is the land on the North, using a stream on the outskirts of Kwatta. There is also one with the Etis of Andoe on both the Southern and Northern parts.

Q: Have you ever dug for gold around here?

A: Not purposely digging for gold but during rainfall, women would go to the streets to pick up small nuggets. We however dug it up while at Wonsie.

Q: Have you cultivated Kola before?

A: Yes.

Q: Which were some of the towns they could go to trade?

A: Bontuku and Gyaman and French territories.

Q: What goods did you take there from here?

A: .....

Q: Where were they sold after being obtained?

A: They said there was a man called "Saamoono" (Samoury), who was the first settler at "Djemene". He waged wars and after killing the oldsters he caught and sold the youngsters into slavery. They were then bought by our traders.

Speakers:-

Nana Ameyaw Ababio

Kofi Gyaame.

Akwamuhene Kofi Bianko

Twafohene Kwaku Anyakoi.

Gyaasehene Yaw Sae

Adontenhene Boating.

Nana Konko Diado, your drink

Nana Kyei Baffour, yours

Nana Asamoah, yours,

Nana Kyei Baffour II, yours,

Today these people have been appointed to come and ask about our history and traditions etc. etc.

Q: Why is the town called Twifu Hemang?

A: There is one town called Hemang in the Twifo region. Anytime somebody wrote to a person in this town, the letter ended up in that town. Thus we decided to call this one Twifu Hemang to avoid any ambiguity.

Q: Why is it called Hemang in the first place?

A: It is a state which has been in existence from of old .....

Int: You see there are many towns in the state and this being where the Omanhene stays we called it "Heno - han" (Chief's town) which became corrupted to Hemang.

Q: Which is the ruling family?

A: Abrade clan.

Q: What is the response to their greetings?

A: Yaa Ahenewa or Yaa Ankaben or Yaa Oseano.

Q: Where did you come from to settle here?

A: We came from the north and were first to arrive in these areas.

Q: Where did you stop on the way before finally arriving here.

A: They first came to Nkonya from where they came here under a leader of the Abrade Clan called Agyon Kokobo.

Q: Are there Etis in these parts?

A: We are Etis.

Q: Which other clans are here as well as Abrade?

A: Agona.

Q: Did the Agonas come at the same time as the Abrades?

A: The Abrades first came and were joined later by the Agonas.

Q: What is the extent of the area of your rule?

A: There is a boundary with the Jukwas using the river Bodam. There is another with Bosomadwo using a valley called Menamena. Over here our boundary is with the Wassaws using the fetish river Prah.

Then on this side it is with Abirem using Kwasendum

Q: What are the names of all the chiefs who have been on this stool?

A:
1. Nana Agyen Kokobo
2. Nana Kyere Ampofo
3. " Kurokoro Odi Anim Anim
4. " Amforoteng
5. " Otumfo Asare.
6. " Attah Amoah
7. " Kyei Baffour I.
8. " Kwabena Otu (destooled)
9. " Kwabena Efa.
10. " Kwabena Otu II (re-instated)
11. " Kwabena Otu III.
12. " Kyei Baffour II.
13. " Tutu Ansah.
14. " Kyei Baffour III (present chief)

Q: When was he enstooled?

A: 1962 -

Q: Which of these chiefs was given an appellation?

A: Kwabena Otu Ampramoa, Okoforoboo.

Attah Amoah Ampire.

Kwabena Efah Akwabea, Okwamoo.

Q: How did Nana Otu earn the appellation Ampramoa Okoforoboo?

A: The Oko-foro-boo was given to him when he was supposed to have fought twelve people and beheaded them all.

Q: Whom did they say he fought with?

A: He fought at Kakum against the Ashantis. The Ashanti attacked the people settled here and Assins once and while the chiefs met at Cape Coast, one of the Ashanti captains got drunk and

swore on oath to go and find out where Kakum stayed. He then engaged our army. Nana succeeded in be heading some prisoners whose heads he took back with him. Then the appelation Kwabena Otu Okoforoboo was given him.

Q: How did Nana Amoah too acquire his Mpire?

A: He was the one who took it upon himself to allocate land to the various people in this state.

Int: After being defeated by the Ashantis he came to our first settlement and gradually brought the people from Ashanti.

Q: What about Kurokro Odiamin?

A: When he was on the stool anytime he saw a pregnant woman he would say the woman would give birth to twins while his linguist would say she would give birth to a single child. They would then catch her and open her up.

Q: Which of these chiefs went to any war?

A: Some went to the Akwamu War. Others went to the Mokwa War while some fought as far as Domaa.

Q: Where is Mokwa?

A: It is beyond the Prah. There is a family relationship by which the Mokwa stool is the son of this stool. The Mokwas had very little land whilst ours crossed beyond the Pra as far as Anyinase. We therefore gave them part of our land to farm on. Quite recently when tolls were collected from the ferry they were first brought here. We thus asked the Mokwas to be responsible for the ferry. However the next chief who was enstooled after the son of our chief who went to marry at Mokwa said he was no more going to send the tolls here. This developed in to a long drawn out dispute which we only stopped recently for after all "if your son keeps part of your property you should not forcibly take it back."

Q: Is there any state horn here?

A: There is. It is called "Da-wo-ho-so". (Be prepared) In those days when wars were very constant you had to be very

watchful and prepared since you could be attacked by morning, noon or night. Another one is blown thus "Nnipa bone wose nne? (Evil man is this your repayment?). You might have done a lot of good for a person who would then be doing much evil to you. Then you say "Ei is this how you repay a good turn?

Q: How is the state drum beaten?

A: "Yen-nka-nkyere wo. yen-nka-nkyere-wo". (Let ye be told)

Q: Why is the drum beaten thus?

A: You see a time come when there were no rightful heirs to be enstooled. Thus Kwabena Otu was enstooled. He was of the Asona clan. However he was deposed by the Queen-mother and Kwabena Efa was enstooled. When Kwabena Efa died, the heirs-apparent were still children and Kwabena Otu was re-instated. He thus made the drum" Yenka nkyere wo se afei dee wode me aba," (Be ye told that I have finally been re-instated).

Q: What emblem has been put atop the linguist staff?

A: The figures of "child standing behind a lion while a hyena looks on" The hyena seems to say "Abofra nnim Gyata." A child does not know what the lion is).

The other bears the proverb "Osansa ko abu a ode nakyi gye akoroma." (When the vulture is roosting it is the hawk who deputise for her).

Q: What do you show with the "hyena and lion" proverb?

A: You see when the hyena finds the child innocently standing behind the lion, it says, "Truly, the child knows not the lion!"

You see the Nampong chief was given land to settle on by this stool when he first arrived. But later on he wanted to make us his subjects. The case was taken to Aburo where the who Twifo State bore witness to his guilt. Then we made the proverb "the child knows not the lion otherwise he will run away from it.

Q: What is the oath used here?

A: "Meka Wukuada." (Wednesday)

Q: Which Wednesday became the oath?

A: There was a war which .....

Q: I beg your pardon, which war was that?

A: The Ashanti War in which our people were scattered. Many prominent people died and more so on a Wednesday hence the oath.

Q: Do you remember which chief was then on the stool?

A: Nana Otumfoo Asare was the chief then. He moved with some of us here. Some of them went to Domma and others went to Akuropong.

Q: Which towns are subject to this stool?

A: Nyotina is the Twafohene.

Nsuaem is the Benkumhene.

Ampemkuro is the Kyidomhene.

Bukuruso is the Gyaasehene.

Kurofoum is the Abakomhene.

Kumkumso is the Adontemhene.

Tafedruwa is the Kurontihene.

Paaso is the Ankobeahene.

Anosuaa is the Akyeamehene.

Q: What emblem do you have on the state umbrella?

A: "Bosome onfiri fankro." (The moon does not shine only in one place)

Q: Do you celebrate any festival here?

A: Yes the odwira.

Q: When do you celebrate it?

A: A month before Christmas. (November).

Q: Why is that festival celebrated in the first place?

A: Why, the stools, when the year comes to an end, must be offered sacrifices of sheep while yams must be mashed and fed to the ancestral spirits.

Q: Why are the ancestral spirits fed at this time?

A: Their spirits are still here. Their bodies might have decomposed and rotted away, but their spirits stay with us and guide us in the administration of the land.

Q: Before celebrating the Odwira, can the chief eat new yams?

A: He cannot, till yams have been mashed and offered to the stools - On "Adaae" days too, he cannot eat till libation has been poured to the stools.

Q: What fetish was the war-god of this place?

A: It was called "Bosomfoo Asare."

Q: Do the Assin Attandansu's also have a fetish .... ?

A: It is the same fetish. It is the same river which is worshipped in both areas. In the olden days however, it was worshipped only here and was used to aid us in our wars. Even the Denkyirahene spent about a week here anytime he was going to engage in a campaign. He would but a large piece of cloth with which to cover the fetish. Then he would tear it into pieces and give them to his warriors to tie to their wrists. This way, he suffered no casualities. When Kwabena Otu was once going to war, he was told by the Fetish, that there would be no casualities. He however even questioned the fetish on whether he knew of any war in which there were no casualities. Because of his unbelief, he was the only who came back with a bullet in his head.

Q: What things are offerred as sacrifices to this god??

A: We sacrifice hens, and pour rum on it. Anybody who had eaten sugar cane recently was not allowed to go there. So were those who drank palm-wine and ate both salt and pepper.

Q: Since you say no palm wine was taken there, then before the whiteman brought rum what did the fetish drink?

A: "Doka". (wine obtained from the raffia palm)

Q: How did "Bosomfoo" become your fetish?

A: It is a fetish river whose source is worshipped by the Attendansu hene while we worship its mouth. A man became possessed by fetish. He then came to tell us that there was a river called Bosomfoo which wanted us to worship it so that it would give fertility to our women. He then led us to where it was

so anytime we celebrate a festival we must all go to stay at the river place for four days or even a week to celebrate a festival there before coming home to celebrate the main one.

If a woman wanted to know whether she was going to be barren she threw a calabash into the stream. If it sinks then she would be barren.

Q: Is there any asafo company here?

A: Yes, it is called "Ankobea".

Q: Are there any company flags?

A: Yes.

Q: How do you call the company leader?

A: Asafoatse.

Q: Why do you call him Asafoatse and not Asafohene.

A: The Asafo atse, meant the person who in the case of hostilities with Nampong in which the people of Nampong barred our people from passing through their town, stood up and said he would go and pass through the town. Then he led and the others followed. In this way "Ole asafo ayere" (He had displayed the prowess of the company.) In other words the asafoatse was the leader of the group.

Q: If somebody commits a crime, which people are sent to arrest the criminal?

A: The people themselves.

Q: Then what was the use of the Asafo company?

A: That was in acts of bravely and death. For instance, suppose hostilities had developed between the Assins and ourselves and things had deteriorated into war, then in these circumstances when there was no government with a police force or army, it was the Asafo Company who defended our rithts and liberties.

Q: Then the "Asafo Company" acted in those days as a sort of police force which apprehended criminals?

A: Yes.

Q: Suppose a path was to be cleared and the drum was sounded, was it the Asafo Company which went?

A: If a road was to be cleared and the drum was beaten then anybody who failed to turn up was fined. It was a customary practise through which we kept the state healthy.

Q: Then the "Asafo" was the states health-workers and police force?

A: Yes. It acted as the police force.

Q: How was a new chief enstooled here?

A: The queen-mother and Abusuapanin elected a suitable person. If the masses did not approve of the choice a new one was chosen. After about two or three changes if the people were still in disagreement, they were asked to select their own.

Q: How was a chief destooled?

A: Destoolment charges are preferred against him. If he answers them satisfactorily he is not destooled otherwise he is.

Q: Who destools a chief?

A: The Adonten group together with the people. The leaders of the divisions; Gyaase, Kuronti and Akwamu with the Adonten, c come to agreement on the subject and destool him. If however these leaders fail to come to an agreement and factions develop then they are never able to destool him but a long litigation ensues.

Q: How did a chief get people to fight for him?

A: The chief had his warriors. When war broke out guns were bought for those who did not have any. On the battle ground, the people were divided to fight on several fronts. If you did not encounter any resistance on your front then you were lucky and you just relaxed.

Q: But .....

A: The thing is that the responsibility of every father to his son was that he bought a gun and married a girl for him when he came of age. After this "wapo no bra ahye ne nsa" (You've left him on his own). Thus every grown up had a gun which he used for hunting in peace time and for fighting in war-time.

Q: If I have no munitions to go to war, what would happen to me?

A: The chief made preparations for wars. Thus when war broke out he had his stock of gun powder and bullets.

Q: Then the chief ..... ?

A: Had prepared fully.

Q: How did a chief get money to buy these things so that in case of emergency he would not be in need?

A: We farmed. In the early days too mining was done.

Q: Since a chief could not go to farm or mine, how did he obtain money to feed himself and his family?

A: Every stool has oaths attached to it. Anybody who defaulted an oath was fined say one cedi. The chief had (treasury keepers) "fotosanfoo" who kept the money. At the end of a year there might be say N¢1,000 or N¢1,200.

Q: Was that the only means by which he obtained money?

A: He could employ labourers to farm for him. The people also went to weed and plant for him.

Q: Were there no other means by which he got money?

A: In the olden days, there were mines in this land. The gold dug up was divided into three one of which went to the chief. The other two went to the people.

Q: Could the chief use the part allocated to him in anyway he liked?

A: It belonged to him for his personal use. The two parts that went to the people were divided into two and one kept for the stool's use.

Q: Then when the gold had been divided into three parts, one went to the chief whilst two went to the miner?

A: No, the miner got one part. The third part was kept to be used on the stool.

Q: Before the white man brought guns what weapons did your people use to wage their wars.?

A: Before guns came, there was no warfare in the land

Q: But could they not use clubs and spears?

A: Stick fighting was a different thing altogether which took place on streets during funerals when they got drunk and was purely the result of quarrels between individuals.

Q: Have you not heard of any war during which, bows and arrows and spears were used?

A: Those people in the north were the ones who used bows and spears. In this land it was only after guns were brought that the Ashantis brought wars.

Q: Have you grown Kola here before?

A: On a small scale

Q: Did your ancestors never take Kola to northern markets to sell?

A: Its cultivation had never been our main occupation. Rubber was.

Q: If a person wanted to buy slaves what did he use?

Int. They took goods like salt and cowries.

A: They said cowries were the currency. Later on it was gold dust which was used by weighing on scales using gold weights.

Q: In those days when elephants in the Konkom Forest .... ?

A: There are still elephants there now which have eaten all our plantains.

Q: If a hunter killed an elephant, which part went to the chief and which belonged to him?

A: One of the tusks, the ears, and the tail belonged to the chief. The rest was the hunter's.

Q: How was the gold dust used to buy goods?

A: It was kept in "fotoo" (container), and weighed on "nsonea" (scales) using "abramboo" (weights) of various denominations.

When being mined, holes (nkoron) were dug and the soil was washed to obtain the gold.

Q: Has there ever been mining in this area?

A: Yes. There are even some of the holes.

Q: What were the names of some of the expensive beads?

A: Bodom, Site, Abrenponnasee, Bota, Nenkyerenn.

Q: Where did they obtain the beads from?

A: They said, they dug them from the ground. If one bead was kept hidden, it became ten at the end of the year.

Q: Has this stool ever engaged in land disputes with another stool?

A: We have not engaged in a land dispute. However we engaged in a dispute over the Prah river with Mokwaa. You see a chief of this town married their queen-mother and their son called Abogyinado eventually became the Mokwaa chief. He then approached his father for land for his people to farm on. He then gave them the land around the Pra and put the boundary there. Later on the Mokwaas closed the road leading to our ferry on the Prah by planting palm trees. When we heard of it, we went and removed the palm trees when the Mokwaas again closed the road. This went on and developed into a long and tedious litigation. One day, we took our guns and went to Mokwa for a final solution. Their chief, Kwasi Aseni however hearing of our approach run to Cape Coast to lodge a complaint whence our elders were arrested and imprisoned for one week. After, we had to pay all the expenses involved in the case. When we could not pay the land was sold.

Q: Who was the Omanhene who was involved in the litigation?

A: He was called Kwabena Otu I.

Q: When was that?

A: About 1892.

Q: Was the case taken as far as the High Court?

A: Yes to the Accra High Court.

There was another litigation on the same river with the Wassaws. Their chief claimed his boundary was through the street of this town. We have thus engaged in a long drawn litigation and he went to the extent of bringing in a land surveyor who cut down many cocoa trees bringing in yet another case.

Q: Then the case has not been heard in court yet?

A: No.

Q: Where did the old trade route pass?

A: It passed through here on this very street. It was the route which led to Gyaman and all those places.

Q: If I was taking rubber to the north in which towns would I stop for rest?

A: From here you got to Abenaakuro, then to Kwaaku-kuro. From there you got to Nyaabesoa, and then to Wawase.

Q: If you wanted to go to Denkyira, where would you pass?

A: You went to Aduaben, then to Daaman, and to Agyirase, then to Bamaso. From there you got to Papapon then to Ayaase and through various other towns.

Speakers: Nana Kyei Baffour II, Omanhene.
Ohemaa Abenaa Aso.
Abenkwaa Kwaku Darfo.
Okyeame Danso.
Okyeame Ayebeng
Okyeamehene Kofi [illegible].
Asafoakye Kwaku Appiah
Ohene papa. Kwadwo Tawiah,
Traditional Secretary Anthony Wiredu.
Abakomahene Kwame Adjei.

Lord God Almighty, drink,

Abenaa Gyamponaah, yours,

Nana Bosomkese Agyeman ei,

Oti Anson drink,

Obi Abadaa, Akodyerefo Osogyie yours,

Anfo Kyeremaa, yours,

Nana Kwa-Amoah, yours,

Nana Asiedu, yours,

Nana Ohuon Akuamiri, yours,

Nana Nsoromma, great breasts that fed kings,

Come and help me divulge all the knowledge, that I have to those people who have been appointed to come and record our traditional history etc. etc.

Q:- Why is the town called Mampong?

A:- When our ancestors first emerged from the ground, they settled at a place where there were no other people. They then prayed that "omaa no ntu apon". (The nation grow to be strong) which became "Omaa pon ntuo" and hence Mampong.

Q:- Are the Twifus Etis?

A:- It is not Eti. Every Omanhene has one Etie. The Etis are normally the people who occupy the land when the Omanhene and his people arrive on it. Thus the Etis here are the Mamangs and Mekawaas whom we met. Amongst the Assins the Etis are the Bosomadwes and Andoes.

Q:- Which is the ruling family?

A:- The Agona clan.

Q:- What is the response to their greetings?

A:- Yaa Agona.

Q:- Where did your ancestors come from to settle here?

A:- They came from the ground at Bsioso emerging at a place in the Apagyahina Forest.

Q:- Was the place of emergence somewhere around here?

A:- It was near Ayanse towards Abora Dunkwa. The land was called Apagyahina. On emergence we founded the town of Domankwae.

Q:- From Domankwaa where else did you settle before finally arriving here?

A:- When we left Domankwaa in those days of constant warfare we went to a town in Wassaw called Nsadwoso before coming to Abrem.

Q:- Did you come here from Abrem?

A:- We settled at another place called Akonkanso.

Int: That was where we settled when we were asking for land from Nsaang.

Q:- Then your old township (Ananfoso) was Akonkanso?

A:- We were the first settlers there but the river was constantly eating into the land and we had to move here.

Q:- Why did your people move from their place near Ayaaso?

A:- It was because of the Gyaman War. The Twifus and the Denkyiras fought together and captured Apau the nephew of the Gyamanhene and took him alive to the Asantehene. This presented a very embarrassing situation to the Asantehene who reasoned that if we could capture an enemy captain alive in a war which was not ours and in which we fought not with our whole heart and might, he wondered what would happen if we were provoked. Thus he decided to nip any such plans in the bud before we got too smart. When we got to know of this design, and realising that we would never stand against an Ashanti Campaign, we decided on the safer course of moving out and came here.

Q:- Did you then form part of the Denkyira state?

A:- We did not. The Twifus are different from the Denkyiras. However we were brothers and always fought in one group.

Q:- Is Agona the ruling clan there?

A:- Yes the Agonas are the royal family there. We were all brothers and it was only because they went to settle there while we came here that the division arose. Kotoku, Awodru, Denkyira and the Twifus all turned up to capture Apau.

Q:- Who was the chief who led the migration?

Q:- Was he the one who led you to Wassaw?

A:- He led us there.

Q:- From Wassaw who led you to Abrom?

A:- He did. He took us to Abrom although he died before we moved here.

Q:- Did Nana Owusu Koko lead you across the Prah or you did not even cross the Pra?

A:- We crossed both the Pra and Offin rivers.

Q:- Which chief led you then from Abrom?

A:- Nana Ampontong who succeeded Nana Owusu Koko.

They were brothers.

Q:- Who was enstooled after Nana Ampontong?

A:- Nana Ofe Diawuo.

Q:- Did Ofe Diawuo bring you to settle here?

A:- Nana Ampontong brought us here and Ofe Diawuo came after him.

Q:- Could you give us the names of all the chiefs who have been on the stool from the first to the present one?

A:- The first chief who led us out of the ground was called

(1) Nana Nfotoe Anoch

Then came

(2) Nana Boro Ankrofi

(3) Nana Asiedu Appenten

(4) Nana Domankwa Anoch

(5) Nana Fosuhene Appontong.

(6) Nana Adupong Kanin.

(7) Nana Adupong Kuma

(8) Nana Kwasi Kanin.

(9) Nana Ntofo Addo

(10) Nana Owie So

(11) Nana Owusu Korkor Aduonin 1.

(12) Nana Ampontifi Borompong

(13) Nana Ofe Diawuo

(14) Nana Kwasi Bedu Dumnpong

(15) Nana Kuni Adasi Borompong

(16) Nana Owusu Aduonin 11

(17) Nana Asa Ntifo Borompong.

Q:- We want to know all the chiefs including those who were destooled?

A:-

(18) Nana Owusu Korkor 111

(19) Nana Kwame Brefo (destooled)

(20) Nana Appiah Kumah.

(21) Nana Kwasi Badu 11

(22) Nana Owusu Korkor 1V

(23) Nana Appiah Nuamah 11

(24) Nana Kwasi Badu 111

(25) Nana Appiah Nuamah 111

(26) Nana Ampontifi 11 (present chief).

Q:- When were you enstooled?

A: On 17th September 1962.

I would like to make a point here. There are some members of a different family whose members were enstooled. Those names I have not mentioned yet.

Q:- How did that happen?

A:- From the time of Kwaku Kuni 1, when the stool was being brought, there was a woman and a man who brought it. The descendants of the woman are those names have been mentioned. Those people I am referring to did not belong to the woman's but to the man's family.

Q:- Can you give us their names also?

A:- They were Kwaku Kuni.

Appiah Nuamah 1

Owusu Korkor 111

You see the discrepancy is that when they emerged from the ground these people were not part of the ruling family since they were not descended from the woman. They came on the scene from the time of the 12th chief Kwasi Badu. Up to that time only the descendants of the woman, Kosowa, were ruling. These people were not included.

Q:- Then how did they come to be included?

A:- They came in at the time of Kwasi Badu to whom they were very much attached being one of their family. Thus much of the stool property went to that family who then tried to rule. This was around 1844, the time of Sir George M'clean.

Q:- Do you remember which of these chiefs went to any war?

A:- Nana Amponteng went to fight the Ashantis who were still pursuing us when left Elmina.

Q:- Did he fight against the Ashantis?

A:- Yes. After him the next chief who was enstooled, Kwasi Badu Panin also fought against the Ashantis. Then he was given the appellation "Kwasi Badu Berempong, Oko nye abatakuri" (Kwasi Badu the great he who fights to capture war swords.)

Q:- Are there other wars not mentioned?

A:- Kwasi Badu fought in the war, I am talking about. After his campaign in Ewoland, the Ashanti captain Adu Bofoo said he was coming here to teach the Twifuhene a lesson, because he claimed the latter was only a minor chief. When we met at Juluwa a member of the Twifu royal family was killed. Undaunted, we crossed the Pra and defeated them.

Q:- Was Henang the Omanhene of Twifo at this time?

A:- Henangwas subject to us. When we arrived here and found Henang to be only a small chieftain we were of a mind to kill him when he came to beg that he be allowed to serve us and live. It was only in 1926 that Henang became a separate Omanhene.

Int: When the Twifus came here, they met the Henangs, Nakwaas and Afutuakwas, thus it became a saying that the Twifuhene sits on a fire grate made of three cornerstones comprising these minor States.

Q:- Did any other chief go to a war?

A:- During the Yaa Asantewa War, Nana Kwaku Sefo took his army to help the English . When they got to Prasu they heard of the defeat of the Ashantis and returned. A medal was given to the Twifu stool by the Queen because of the war.

Q:- Who was then the chief?

A:- Nand Asa Ntifo. That was the last war. The medal was given to us because when the Ashantis were giving us too much trouble we went to tell Governor McCleon who told us to move out and settle at a safer place. Thus when we readily volunteered our services in this war, they realised we were very brave warriors. Only Dromang Asikuma and us were given those medals.

Q:- What is the oath of the Twifu Stool?

A:- "Yawoada" (Thursday).

Q:- Which Thursday became the oath?

A:- It was taken during the Adinkera War.

Q:- How does the State drum beat?

A:- It sounds like the cry of the bird "Kokohinaka". Some of the drums are used to "sing" the appellations of powerful chief like the one about Nana Amponteng Ti.

"Okatakyie a otwa tire twa pona koko,
Nana wo yo katakyie, woyo barima,
Okum nnipa di atopre"

(Brave warrior who beheads his enemy and takes to war his linguist staffs.)
Nana, you are brave, you are fearless, You execute people and torture others).

Q:- How are the horns blown?

A:- One is blown thus "Okatakyie wopo koo." (Brave man you enjoy war). Others sounds thus "Onsuro kokokoko" (He is fearless). He would even pass through fire.

Q:- Which towns are subject to this stool?

A:- Kwanyako
Aduaben
Ntaforowase - Gyaase division
Tufoe - Praso
Asenang
Anyinaase - Kuronti division
Homaase - Nifa division
Akyiro - Kyidom division

Aboabo - Gyaase division

Wenase - Nifa "

Kobong - Akwamu "

Buabong - Adontenhene

Tobi - Kuronti division

Sibinso - Benkum "

Nokwaa - Benkumhene

Kotokyo

Agona nsnsa

Ntiri Kuron - Benkum division.

Q:- If you say a town is subject to another stool, then are the people or the land what is referred to?

A:- Both the land and the people.

Q:- Can it happen that a chief may be settled on another's land but would not swear the oath of allegiance to him?

A:- - - - -

Q:- What fetish do you worship here?

A:- It is called "Bosomkasee Agyenang Tumfoo".

Q:- Did you bring it with you from your old settlement?

A:- It was brought with us from the ground, as part of the stool: It helped us in all our wars always assuming the form of bees.

Q:- A Dutch paper states that a Dutch Governor signed an agreement with a Twifu chief to the effect that they would aid one another in time of difficulties. His name was written "Likkon".

A:- The Twifu refers to this area although we cannot place the Mampong.

Q:- It said Twifu. But has there been any chief called Anakon?

A:- After Ntofo, Owusu Kokor was enstooled.

Q:- If some of the queen-mother's names are mentioned, we may get a clue to it?

A:- The first queen-mother was called Kesewa.

Q:- Is there an Asafo Company here?

A:- Yes they are two: Ankobea and Kyiram.

Q:- Does the Ankobea company have any flags?

A:- There are several

Q:- Are there any Ankobea songs?

A:- The Ankobea is the Company which encourages the chief to go ahead in times of difficulties.

"Duom na yenko o, nana duom na yenko,
Duom na yenko, nana duom na yenko,
Duom na yenko, Osabarima duom na oko aduru ho,
Duom na yenko o, Beye den."

(Let's go, nana, lets go,
Let's go, nana, lets go,
Let's go, great warrior let's go for it is time for war, lets go. It will be tough)

After this we would even walk into fire.

Q:- The song is sung in Fante?

A:- This is how we sing it always.

Q:- Where did the old trade route pass?

A:- There were two. One passed through this modern road.

Q:- Up to where?

A:- To Aduebeng, and then across the Pra to Dwaaso and then to Anyinase to join the other route.

Q:- Which route did you travel on to Cape Coast?

A:- This route went down to Cape Coast.

Q:- Did it pass through Nsuaem?

A:- Yes it did.

Q:- And then to Jukwa?

A:- Right.

Q:- What were the goods that were involved in trading activities in the olden days?

A:- They took rubber to Gyaman.

Q:- Have you cultivated Kola here before?

A:- We have never grown kola at all.

Q:- Did you dig for gold in these areas?

A:- Ooh, a lot.

Q:- Could any member of the state dig for gold?

A:- A stranger could not but any other member who wanted to was allowed to dig for gold.

Q:- Did a person then take all the gold he dug up?

A:- He gave some to the chief since he owned the land. The chief took a third of what he dug up.

Q:- What about a stranger?

A:- He gave some to the chief to show his gratitude, however it was very rare since we seldom travelled in those days.

Int: But how could a stranger dig up somebody else's gold?

A:- In those days trading was our main activity.

Sponge was brought from Sankore in Ghofo.

Q:- Could you not also travel there?

A:- Our fathers went to Gyaman. They first went to buy salt on the coast and took it north.

Q:- Which were the towns that they could go to trade?

A:- They could go to Bontuku and Dobia.

Int: Some even went to Bankore.

A:- These were the queen-mothers -

(1) Nana Kosoun

(2) Nana Attaawiri.

(3) Nana Tooko

(4) Nana Odoamfoano

(5) Nana Amakyewa

(6) Nana Akua Toni

(7) Nana Akwaa

(8) Nana Dabia.

Speakers:-

Nana Ampongtifi II, (Oko Anyinam.)

Nana Kwaku Sisw II, Abakomahono

Opanin Saaku

Kofi Amoah.

1082-811-28
2-05
C